LIFE ETERNALL

OR,

A TREATISE

Of the knowledge of the Divine ESSENCE *and* ATTRIBVTES.

Delivered in XVIII. Sermons.

By the late faithfull and worthy Minister of IESVS CHRIST,

IOHN PRESTON,
D. in Divinity, Chaplaine in ordinary to his Majestie, Master of *Emmanuel* Colledge in *Cambridge*, and sometimes Preacher of LINCOLNS *Inne.*

The Second EDITION, corrected.

Iob. 17. 3. *This is Life Eternall to know thee, the only true God, and Iesus Christ whom thou hast sent.*

Imprinted at *London* by *R. B.* and are to be sold by *Nicholas Bourne* at the Royall Exchange, and by *Raphe Harford*, in Pater-noster Row, in Queenes-head Alley, at the signe of the guilt Bible. 1631.

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TO

THE RIGHT *HONOVRABLE*, WILLIAM; VISCOVNT *SAY* AND *SEALE*, ENCREASE OF *GRACE*.

RIGHT HONOVRABLE:

SO waking and omnipotent hath ever beene the eye and hand of *God*, that nothing by himselfe designed to worth and use, could wholly be

debased or layd aside. *Moses* and *Cyrus* devoted in their infancie to ruine and obscurity, were by that eye and hand kept and advanced to highest honours and imployments for his Church.

Some footsteps of which care and power, we have observed, upon the birth and bringing forth to light of this Orphane: which, in relation to the painfull labour of him, who (as the Mother) brought it forth, and dyed in travell with it, wee thought might well be stiled BENNONI, *Sonne of my sorrowes*; But, when wee saw the strength and holinesse imprinted on the child by God the father of it, wee doubted not to call it BENIAMIN, *Sonne of the right hand.*

hand. For, as dying *Jacob* laid his right hand upon the youngeſt ſon of *Joſeph*: So *God* did ſtretch forth his on this, the laſt iſſue of the *dying Author*; when out of a *wombe* (as then) *ſo dead* and *dryed*, hee brought forth a *Man-child* ſo ſtrong and vigorous: As alſo, when by the Parents immature departure, it ſeemed to be adjudged to death and darkneſſe, that yet by the ſame hand it was preſerved, and at laſt through many hazards delivered unto us, who by the *dying Parent*, were appointed to the Mid-wives Office, in bringing it forth to the publike view.

And, if we may eſtimate the writings of men, by the ſame rule

whereby wee are to judge of the works of *God* himselfe; and those workes of *God* excell the rest, which doe most cleerly shew forth him the *Author* of them: and therfore Grace, though but an accident in the soule, is of farre more price with *God*, than all mens soules devoid of it, because it is the lively Image of his Holinesse, which is his beautie. VVe could not imagin, how this work should not bee valued when it came abroad, that presents to all mens understandings so cleare, evident and immediat expresions of *God*; his *Name* and *Attributes*. And indeed what vast and boundless volumes of heaven, earth & hel, hath *God* bin pleased to publish to make known

known his *wrath, eternall power and God-head*? and how long hath he continued that expenſive worke of governing the world, to ſhew forth the *riches of his goodneſſe, patience & forbearance*? Yet when all were bound together; *ſo little knew we of him*, that he ſet forth his Son, *the expreſſe Image of his Perſon*, as the Laſt, and beſt Edition, that could be hoped for.

And, it being much more true of *God* which is uſually ſayd of knowledge in the generall, *Non habet inimicum niſi ignorantem*, that being ſo good, he hath no enemies nor ſtrangers to him, but thoſe that know him not; ſurely then the *knowledge of him* is a moſt neceſſary and effectuall means to friendſhip with him. And

And indeed, As, *that God knoweth us*, is the first *Foundation* of his Covenant of Mercie vvith us, 2 *Tim.* 2. 19. So, our true and savoury knowledge of him, is made the first entrance into covenant, continuing of acquaintance, and encreasing of communion with him, *Ierem.* 31. 33, 34. Yea further, as to make knowne himselfe was the utmost end of all his workes; *Rom.* 1. 19. So rightly to know him, is the best reward attainable by us for all our workes. *Joh.* 17. 3. *This is eternall Life to know thee, the onely true* GOD, *and* IESVS CHRIST, *whom thou hast sent.*

VVhich great reward we doubt not, but this *servant* of *God* attained.

ned. VVho, after he had ſpent the moſt of his living, thoughts and breath in unfolding and applying the moſt proper and peculiar Characters of Grace, which is *Gods Image*; whereby Beleevers came to be aſſured, that *God* is their *God*, and they in covenant with him; was in the end admitted to exerciſe his laſt and dying thoughts, about the Eſſence, Attributes and Greatneſſe of *GOD* Himſelfe, who is their portion, and exceeding great reward.

In the very entrance almoſt into which, hee was carried up ſo nigh to Heaven, that he cannot downe againe, but dyed in the *Mount* into which (by *Gods* appointment) he was aſcended; and before

before many of *Gods glorious back-parts were passed by him*, he was taken up to view the rest more fully *Face to face*. So that, as he was often in his sicknes wont to say, *I shall but change my place, and not my companie*; we may also truly say, he did but change his studying place, not his thoughts nor studies. *God* being the only immediate subject about vvhich the studies of men and Angells are wholly taken up for all eternity.

VVhich change, though to him full of gaine, had been to us more grievous, had not this little peece, like to ELIAHS *mantle* falne from him, *as he was ascending*. VVherein wee have those lofty speculations of the schools (which like

like emptie clouds flie often high, but drop no fatneſſe) digeſted into uſefull applications, and diſtilled into Spirit-full and quickning cordialls, to comfort and confirme the *inward Man*.

Not onely ſhewing (as others) vvhat *GOD* is; but alſo what wee therefore ought to bee. At once, emblazoning the *Divine Eſſence*, and glorious *Attributes* of *God*; and withall delineating the moſt noble diſpoſitions of the *Divine Nature* in us, which are the prints and imitations of thoſe his *Attributes*, applying as a skilfull builder, the patterne to the peece he was to frame. So, as by this unfiniſht draught, it may be gathered, what inlarged and working

working apprehensions, and impressions of the *Deitie* possest his heart. He speakes of *God*, not as one that had onely heard of him, *by the hearing of the eare, but whose eye of faith had seene him.*

But *needeth* hee, or this relict of his, *Epistles of commendation from us* unto your *Honour*, who knew him so well? Or unto others, besides this Inscription of, and Dedication to your Name: vvhich vvee account our onely choice, and best Epistle to the Reader; *You, are our Epistle, &c.* Seeing in your *Honour*, those more Heroicall Graces, and Noblest parts of *Gods Image*, which in these SERMONS the Authour endevoured to raise his hearers to,

are

are found already *written, and imprinted not with inke, but with the Spirit of the Living God*: yea, and not onely vvritten, but also by reason of the greatnesse of your birth, the nobleneſſe of your deportment in your countrie, *known and read of all men*. Such ingenuous ſimplicitie lodged in depth of wiſedome: Holineſſe of life ſo ſet in honour and eſteeme, and immoveably ſettled with evenneſſe of vvalking in midſt of all varieties: Such humility in height of parts: gratiouſneſſe of heart in greatneſſe of minde. So rare, fixt and happy a conjunction, in an houſe ſo eminent, doth not fall out, without a generall obſervation.

To

To your *Name* and *Honour*, therefore, wee present it (most Noble LORD) as the last Legacie bequeathed by him to the Church, as a pledge of our service, and a counterpane of your *Lordships* most rayled thoughts and resolutions.

And likewise unto others, as honoured with your *Lordships* name; that those who studie, either men or bookes, may reade these SERMONS together with your *Lordships* VERTVES, each as the coppie of the other, to invite them to the imitation of the same.

And that the World, which (like that *Indian Monarch*) accounts such true Pictures of

the

the beauty of Holineſſe as this, to bee but counterfeit, becauſe not tawnie, like their owne; and looke upon ſo high Principles of Godlineſſe, as emptie notions raiſed up by art and fancie to make a ſhew, may ſee and know in you, the true, reall, uniform ſubſiſtence of them; and that *God* hath indeede ſome ſuch living, walking Patternes of his owne Great Holineſſe, and more tranſcendent Graces.

VVhich Graces, Hee, who is the *God of all Grace*, increaſe and perfect in your *Lordſhip* here, that hereafter you may be *filled with all the fulneſſe of him*; So pray

Your Honours ever to be commanded,

THOMAS GOODWIN,
THOMAS BALL.

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GODS

GODS NAME, AND ATTRIBVTES.

THE FIRST SERMON.

HEBREWES 11. 6.

He that commeth to God, must beleeve that God is, and that he is a rewarder of them that seeke him.

HAVING undertaken to goe through the whole body of *Theologie*, I will first give you a briefe definition of the thing it selfe, which we call *Divinitie*, it is this;

It is that heavenly wisdome, or forme of wholesome words, revealed by the Holy Ghost, in the Scripture, touching the knowledge of God

What Theologie is.

God, and of our ſelves, whereby we are taught the way to eternall life.

I call it [*heavenly wiſdome*] for ſo it is called, 1 *Cor.* 2.13. *The wiſdome which we teach, is not in the words, which mans wiſdome teacheth, but which the Holy Ghoſt teacheth.* So likewiſe the Apoſtle in another place calls it, *The forme of wholeſome words*; that is, That ſyſteme, or comprehenſion of wholeſome Doctrine delivered in the Scripture.

I
1 Cor. 2.13.

2 Tim. 1.13.

Theologie wherein it differs from other Sciences.

Now it differs from other ſyſtemes, and bodies of Sciences:

1 Becauſe it is revealed from above; all other knowledge is gathered from things below.

2 Againe, all other ſciences are taught by men, but this is taught by the *Holy Ghoſt*.

3 All other knowledge is delivered in the writings of men, but this is revealed to us in the holy Word of *God*, which was written by *God* himſelfe, though men were the mediate pen-men of it; therefore, I adde that, to diſtinguiſh it from all other Sciences; that, *It is not revealed by men, but by the holy Ghoſt, not in bookes written by men, but in the holy Scriptures.*

2 In the next place I adde the object, about which this wiſdome is converſant, it is, *the knowledge of God, and of our ſelves.* And ſo it is likewiſe diſtinguiſhed from all other knowledge, which hath ſome other objects. It is the knowledge of *God*, that is, of *God*, not ſimply conſidered, or abſolutely, in his Eſſence, but as he is in reference and relation to us.

And againe, it is not ſimply the knowledge of our

our ſelves, (for many things in us belong to other arts and ſciences) but as wee ſtand in reference to *God*; ſo that theſe are the two parts of it; the knowledge of *God*, in reference to us; and of our ſelves, in reference to him.

Laſt of all, it is diſtinguiſhed by the end, to which it tends, which it aymes at, which is to *teach us the way to eternall life*: And therein it differs from all other ſciences whatſoever; for they onely helpe ſome defects of underſtanding here in this preſent life: for where there is ſome failing or defect, which common reaſon doth not helpe, there arts are invented to ſupply and rectifie thoſe defects; but this doth ſomewhat more, it leads us the way to eternall life: for, as it hath in it a principall above all others, ſo it hath an higher end than others: for as the well-head is higher, ſo the ſtreams aſcend higher than others. And ſo much for this deſcription, what this ſumme of the doctrine of Theologie is. 3

Arts, why invented.

Parts of Theologie.

The parts of it are two:

1 Concerning *God*.

2 Concerning our ſelves.

1 Concerning *God*.

Now concerning *God*, 2. things are to be known:

1 That he is; } both theſe are ſet downe in
2 What he is. } the Text.

2 Things.

1 That *God* is, wee ſhall finde that there are two wayes to prove it, or to make it good to us:

1 By the ſtrength of naturall reaſon.

2 By faith.

1 That *God* is.

2 What *God* is.

That wee doe not deliver this vvithout ground, looke into *Romans* 1. 20. *For the invi-* Rom. 1 20.

ſible things of him, that is, his eternall power, and God-head, are ſeene by the creation of the world, being conſidered in his workes, ſo that they are without excuſe. So likewiſe, *Act.*17.27,28. you ſhall ſee there what the Apoſtle ſaith, that they ſhould
Acts 17. *ſeeke after the Lord, if happily they might grope after him, and finde him: for he is not farre from every one of us: for in him we live, move, and have our being:* That is, by the very things that wee handle and touch, wee may know that there is a *God*; and alſo, by our owne life, motion, and being, we may learne that there is a Dietie, from whence theſe proceed: For the Apoſtle ſpeaketh this to them, that had no Scripture to teach them.
Acts 14.17. So likewiſe, *Act.* 14. 17. *Nevertheleſſe, hee hath not left himſelfe without witneſſe, in giving us fruitfull ſeaſons:* As if thoſe did beare witneſſe of him, that is, thoſe workes of his in the creatures. So that you ſee, there are two wayes to come to the knowledge of this, that *God* is, One, I ſay, is by naturall reaſon: Or elſe to make it more plaine, we ſhall ſee this in theſe two things:

1 There is enough in the very creation of the world, to declare him unto us.

2 There is a light of the underſtanding, or reaſon, put into us, whereby we are able to diſcerne thoſe characters of *God* ſtamped in the creatures, whereby we may diſcerne the *inviſible things of God, his infinite power and wiſdome*; and when theſe are put together, that which is written in the creature, there are arguments enough in them, and in us there is reaſon enough, to ſee the

the force of those arguments, and thence we may conclude that there is a GOD, besides the arguments of Scripture, that wee have to reveale it. For, though I said before, that Divinity was revealed by the HOLY GHOST, yet there is this difference in the points of *Theologie:* Some truths are wholly revealed, and have no foot-steps in the creatures, no prints in the creation, or in the workes of GOD, to discerne them by, and such are all the mysteries of the *Gospell*, and of the *Trinitie*: other truths there are, that have some *vestigia*, some characters stamped upon the creature, whereby wee may discerne them, and such is this which wee now have in hand, that, *There is a God.*

Difference in points of Theologie.

1 That there is a God.

Therefore we will shew you these two things:

1 How it is manifest from the creation.

2 How this point is evident to you by faith.

3 A third thing I will adde, that this God whom we worship, is the only true God.

Now for the first, to explicate this, that, *The power and God-head is seene in the creation of the world.*

Besides those Demonstrations else-where handled, drawne from the Creation in generall, as from:

See *the sensible Demonstration of the Deitie* in the beginning.

1 The sweet concent and harmony the creatures have among themselves.

2 The fitnesse and proportion of one unto another.

3 From the reasonable actions of creatures, in themselves unreasonable.

4 The great and orderly proviſion that is made for all things.

5 The combination and dependance that is among them.

6 The impreſſions of skill and workmanſhip that is upon the creatures. All which argue that there is a *God*.

There remaine three other principall arguments to demonſtrate this:

I The conſideration of the originall of all things proved.

The conſideration of the *Originall of all things*, which argues that they muſt needs bee made by GOD, the Maker of Heaven and Earth; which wee will make good to you by theſe particulars:

1 By the making of man.

If man was made by him, for whom all things are made, then it is certaine that they are made alſo. For the argument holds; If the beſt things in the world muſt have a beginning, then ſurely thoſe things that are ſubſerving, and ſubordinate to them, muſt much more have a beginning.

That man was made.

Now that man was made by him, conſider but this reaſon;

The father that begets, knowes not the making of him; the mother that conceives, knowes it not; neither doth the formative vertue, (as we call it) that is, that vigour that is in the materials, that ſhapes, and faſhions, and articulates the body in the wombe, that knowes not what it doth. Now is is certaine; that he that makes any thing, muſt needs know it perfectly, and all the parts of it, though the ſtander by may be ignorant of it. As for example; he that makes a ſtatue, knowes how every

every particle is made; he that makes a Watch, or any ordinary worke of art, he knowes all the junctures, all the wheeles, and commiſſures of it, or elſe it is impoſſible that hee ſhould make it: now all theſe that have a hand in making of man, know not the making of him, not the father, nor the mother, nor that which wee call the formative vertue, that is, that vigour which is in the materials, which workes and faſhions the bodie, as the work-man doth a ſtatue, and gives ſeverall limbes to it, all theſe know it not: therefore hee muſt needs be made by *God*, and not by man: and therefore ſee how the Wiſe-man reaſons, *Pſal. 94.9. Hee that made the eye, ſhall he not ſee? he that made the eare, ſhall not he heare?* &c. that is, he that is the maker of the engines, or organes, or ſenſes, or limbes of the body, or hee that is maker of the ſoule, and faculties of it, it is certaine that he muſt know, though others doe not, the making of the body and ſoule, the turnings of the will, and the windings of the underſtanding; all thoſe other are but as penſils in the hand of him that doth all; the penſill knowes not what it doth, though it drawes all, it is guided by the hand of a skilfull Painter, elſe it could do nothing; the Painter only knoweth what he doth; ſo that formative vertue, that vigour that formes the bodie of a man, that knowes no more what it doth, than the penſill doth, but he in whoſe hand it is, who ſets it on worke, it is he that gives vigour and vertue to that ſeed in the womb, from whence the bodie is raiſed, it is he that knows it, for it is he

Pſal. 94.9.

that makes it. And this is the first particular by which wee prove that things were made, and had not their originall from themselves. The second is:

2 Because else the creatures should be Gods.

If things were not made, then, it is certaine, that they must have a being from themselves: Now to have a being from it selfe, is nothing else but to be *God*: for it is an inseparable propertie of *God*, to have his being from himselfe. Now if you will acknowledge, that the creatures had a being of themselves, they must needs be *Gods*; for it belongs to him alone, to have a being of himselfe, and from himselfe. The third followes, which I would have you chiefly to marke.

3 Else the creatures should be without Causes.

If things have a being from themselves, it is certaine then that they are without causes; as for example; That which hath no efficient cause, (that is) no maker, that hath no end. Looke upon all the workes made by man (that we may expresse it to you;) take an house, or any worke, or instrument that man makes; therefore it hath an end, because he that made it, propounded such an end to himselfe; but if it have no maker, it can have no end: for the end of any thing is that which the maker aymes at. Now if things have no end, they could have no forme: for the forme and fashion of every thing ariseth only from the end, which the maker propounds to himselfe; as for example, the reason, why a knife hath such a fashion, is, because it was the end of the maker, to have it an instrument to cut with: the reason why an axe or hatchet hath another fashion, is, because it

it might be an instrument to chop with; and the reason, why a key hath another fashion different from these, is, because the maker propounded to himselfe another end, in making of it, namely, to open lockes with; these are all made of the same matter, that is, of iron, but they have divers fashions, because they have severall ends, which the maker propounds to himselfe. So that, if there be no ends of things, there is no forme, nor fashion of them, because the ground of all their fashions, is their severall ends. So then wee will put them all together; if there be no efficient, no maker of them, then there is no end, and if there be no end, then there is no forme nor fashion, and if there be no forme, then there is no matter, and so consequently, they have no cause; and that which is without any cause, must needs bee *God*; which I am sure none dares to affirme; and therefore they have not their being of themselves. But besides that negative argument, by bringing it to an impossibilitie, that the creatures should be *Gods*, wee will make it plaine by an affirmative argument, that all the creatures have an end.

All creatures have an end.

For looke upon all the creatures, and we shall see that they have an end; the end of the Sunne, Moone and Starres is, to serve the Earth; and the end of the Earth is, to bring forth Plants; and the end of Plants is, to feed the beasts: and so if you looke to all particular things else, you shall see that they have an end, and if they have an end, it is certaine, there is one did ayme at it, and did give those creatures, those severall fashions, which those

thoſe ſeverall ends did require: As for example, What is the reaſon, why a horſe hath one faſhion, a dog another, ſheepe another, and oxen another? The reaſon is plaine, a horſe was made to runne, and to carry men; the oxen to plow; a dog to hunt, and ſo of the reſt. Now this cannot be without an author, without a maker, from whom they have their beginning. So likewiſe this is plaine by the effects: for this is a ſure rule: Whatſoever it is, that hath no other end, but it ſelfe, that ſeekes to provide for its owne happineſſe in looking no further than it ſelfe; and this is only in *God*, bleſſed for ever; he hath no end but himſelfe, no cauſe above himſelfe, therefore he lookes only to himſelfe, and therein doth his happineſſe conſiſt. Take any thing that will not goe out of its owne ſphere, but dwels within its owne compaſſe, ſtands upon its owne bottome to ſeek its happineſſe, that thing deſtroyes it ſelfe; looke to any of the creatures, and let them not ſtirre out of their owne ſhell, they periſh there. So, take a man that hath no further end than himſelfe, let him ſeeke himſelfe, make himſelfe his end in all things he doth, looke only to his owne profit and commodity, ſuch a man deſtroyes himſelfe: for he is made to ſerve *God*, and men, and therein doth his happineſſe conſiſt, becauſe that hee is made for ſuch an end: take thoſe that have beene ſerviceable to *God*, and men, that have ſpent themſelves in ſerving *God*, with a perfect heart, we ſee that ſuch men are happie men; and doe we not finde it by experience, that thoſe that

When a man maketh himſelfe his end he deſtroyeth himſelfe.

that have gone a contrary way, have destroyed themselves? And this is the third particular.

4 If things had no beginning, if the world was from eternitie; what is the reason there are no monuments of more ancient times, than there are? For, if wee consider what eternity is, and what the vastnesse of it is, that when you have thought of millions of millions of yeares, yet still there is more beyond: if the world hath been of so long continuance, what is the reason, that things are but, as it were, newly ripened? what is the reason, that things are of no greater antiquity than they are? Take all the Writers that ever wrote, (besides the Scripture) and they all exceed not above foure thousand yeares; for they almost all agree in this, that the first man, that had ever any history written of him, was *Ninus*, who lived about *Abrahams* time, or a little before; *Trogus Pompeius*, and *Diodorus Siculus* agree in this. *Plutarch* saith, that *Theseus*, was the first, before him there was no history of truth, nothing credible; and this is his expression: Take the Histories of times before *Theseus*, and you shall finde them to be but like skirts in the maps, wherein you shall finde nothing but vast Seas. *Varro*, one of the most learned of their Writers, professeth, that before the kingdome of the *Sicyonians*, which begun after *Ninus* time, that before that time nothing was certaine, and the beginning of that was doubtfull, and uncertain. And their usuall division of all history, into fabulous, and certaine, by Historians, is well knowne, to those

4 Else, where be any monuments of times before those mentioned the Scripture?

thoſe that are converſant in them; and yet the Hiſtorians, that are of any truth, began long after the Captivitie in *Babylon*; for *Herodotus*, that lived after *Eſthers* time, is counted the firſt that ever wrote in Proſe, and he was above eight hundred yeares after *Moſes* time. For concluſion of this, we will only ſay, that which one of the ancienteſt of the *Roman* Poets, drawing this concluſion from the argument we have in hand, ſaith, If things were from eternitie, and had not a beginning;

Cur ſupra bellum Thebanum & funera Trojæ
Non alias alii quoque res cecinere Poetæ?

If things were from eternitie, what is the reaſon, that before the Theban and Trojan warre, all the ancient Poets, and ancient Writers did not make mention of any thing? Doe you thinke, if things had beene from eternitie, there would be no monuments of them, if you conſider the vaſtneſſe of eternitie, what it is? So likewiſe for the beginning of Arts and Sciences; what is the reaſon that the originall of them is knowne? why were they no ſooner found out? why are they not ſooner perfected? Printing, you know, is a late invention; and ſo is the invention of Letters: take all Sciences, the ancienteſt, as *Aſtrologie* and *Philoſophy*, as well as the *Mathematickes*; why are their authors yet known, & we ſee them in the blade, and not in the fruit? So for the *Genealogies* of men (for that I touch, becauſe it is an argument inſinuated by *Paul*, when hee diſputed with the Heathens,

Acts

Acts 17. 26. *That God hath made of one bloud all mankinde*) you see evidently how one man begets another, and he another, &c. and so goe and take all the *Genealogies* in the Scripture, and in all other historiographers, we shall see, that they all come to one well-head. Now, I aske, if the world was from eternitie, what is the reason that there is but one fountaine, one bloud whereof we are all made? Why should they not be made all together? Why was not the earth peopled together, and in every Land a multitude of inhabitants together, if they had beene from eternitie, and had no beginning?

2 That there is a *God*, proved by the Law written in mens hearts.

The second principall Head, by which wee will make this good to you, that *there is a God*, that made Heaven and Earth, is, the testimony of *God* himselfe. There is a double testimony; one is the written testimony, which we have in the Scripture; the other is, that testimony, which is *written in the hearts of men*.

Now, you know that all Nations do acknowledge a *God*, (this we take for granted) yea, even those that have beene lately discovered, that live, as it were, disjoyned from the rest of the world, yet they all have, and worship a *God*; those Nations discovered lately by the *Spaniards*, in the *West Indies*, and those that have beene discovered since, all of them, without exception, have it written in their hearts, that *there is a God*. Now the strength of the argument lies in these two things:

1 I observe that phrase used, *Rom.* 2. 15. It is called

Rom. 1.15.

called *a law written in their hearts.* Every mans ſoule is but, as it were, the table or paper, upon which the writing is; the thing written is this principle that we are now upon, that *there is a God*, that made Heaven and Earth: but now who is the Writer? ſurely it is *God*, which is evident by this; becauſe it is a generall effect in the heart of every man living, and therefore it muſt come from a generall cauſe: from whence elſe ſhall it proceed? no particular cauſe can produce it; if it were, or had beene taught by ſome particular man, by ſome ſect, in ſome one Nation or Kingdome, in one age, then, knowing the cauſe, wee ſhould ſee that the effect would not exceed it, but when you finde it in the hearts of all men, in all Nations and ages; then you muſt conclude, it was an univerſall effect, written by the generall Author of all things, which is *God* alone; and ſo conſequently, the argument hath this ſtrength in it, that it is the teſtimony of *God*.

2 Beſides, when you ſee every man looking after a *God*, and ſeeking him, it is an argument that there is one, though they doe not finde him: it is true, they pitch upon a falſe god, and goe the wrong way to ſeeke him, yet it ſhewes that there is ſuch a Deity. For as in other things; when we ſee one affect that thing which another doth not; as to the eye of one, that is beautifull which is not to another, yet all affecting ſome beauty; it is an argument that beauty is the general object of all, and ſo in taſte & other ſenſes. So when we ſee men going different waies, ſome worſhipping one *God*, ſome

ſome another, yet all conſpiring in this, to worſhip a *God*, it muſt needs argue that there is one: for this law ingraven in every mans heart, you will grant that it is a work of Nature at leaſt, and the workes of Nature are not in vaine; even as, when you ſee the fire to aſcend above the aire, it argues that there is a place where it would reſt, though you never ſaw it; and as, in winter, when you ſee the Swallowes flying to a place, though you never ſaw the place, yet you muſt needs gather that there is one which Nature hath appointed them, and hath given them an inſtinct to flye unto, and there to be at reſt; ſo when you ſee in every mans ſoule ſuch an inſtigation to ſeeke *God*, though men never ſaw him, and the moſt goe the wrong way to ſeeke him, and take that for *God* which is not, yet this argues there is a Deitie which they intend. And this is the third.

The laſt argument is taken from the ſoule of man, *the faſhion of it, and the immortality of it.* 3 The ſame truth is proved by the ſoule of man.

Firſt, *God* is ſaid to have *made man after his owne Image*; hee doth not meane his bodie, for that is not made after the Image of God; neither is it only that holineſſe which was created in us, and now loſt: for then he would not have ſaid, *Gen. 9. 6. He that ſheds mans bloud, by man ſhall his bloud be ſhed, for in the Image of* GOD *made hee man.* The principall intent of that place, is (for ought I can ſee or judge) of that Scripture (ſpeaking of the naturall faſhion of things, and not of the ſupernaturall graces) it is, to expreſſe that *God* hath given a ſoule to man, that carries the Image 1 Gen. 9. 6.

Image of *God*, a likeneſſe to the Eſſence of *God*; immateriall, immortall, inviſible; for there is a double Image of *God* in the ſoule, one in the ſubſtance of it, which is never loſt; another is the ſupernaturall grace, which is an Image of the knowledge, holineſſe, and righteouſneſſe of *God*, and this is utterly loſt. But the ſoule is the Image of the Eſſence of *God*, (as I may ſo ſpeake) that is, it is a ſpirit immateriall, immortall, inviſible, as he is; hath underſtanding and will, as he hath; he underſtands all things, and wils whatſoever he pleaſeth. And you ſee an expreſſion of him in your owne ſoule, which is an argument of the Deitie.

2 Secondly, beſides, the immortalitie of the ſoule, which argues it came not from any thing here below, but that it hath its originall from *God*; *it came from* GOD, *and to* GOD *it muſt returne*; that is, it had not any beginning here, it had it from him, and to him againe it muſt returne. For what is this body, wherein the ſoule is? it is but the caſe of the ſoule, the ſhell, and ſheath of it; therefore the ſoule uſeth it but for a time, and dwels in it, as a man dwels in a houſe, while it is habitable, but when it is growne ruinous, he departeth: the ſoule uſeth the body, as a man doth a veſſell, when it is broken, he layes it aſide; or as a man doth an inſtrument, whileſt it will be ſerviceable to him; but when it is no longer fit to play upon, he caſts it aſide; ſo doth the ſoule, as it were, lay aſide the body: for it is but as a garment that a man uſeth; when it is worne out,

out, and threed-bare, hee casts it off: so doth the soule with the body. And for the further proofe of this, and that it depends not on the body, nor hath its originall of it, or by it; consider the great acts of the soule, which are such, as cannot arise from the temper of the matter, bee it never so curious: As the discourse of the soule from one generall to another; the apprehension of so high things, as *God*, and Angells; the deviſing of such things, as never came into the senses; (For, though it be true, that sounds and colours be carried into the understanding by the senses; yet to make pictures of these colours, and musike of these sounds, this is from the understanding within:) So the remembrance of things past; observing the condition of things, by comparing one with another. Now, looke upon bruit beasts, we see no actions but may arise from the temper of the matter; according to which their fancie and appetite are fashioned; though some actions are stronger than others, yet they arise not above the Well-head of sense: all those extraordinary things, which they are taught to doe, it is but for their food; as Hawkes, and some Pigeons, it is reported, in *Assyria* that they carry Letters from one place to another, where they use to have food; so other beasts that act dancing, and such like motions, it is done by working on their senses: but come to man, there are other actions of his understanding and will in the soule: It is true indeed, in a man there are fancie and appetite, and these arise from the temper of the body; there-

fore as the body hath a different temper, ſo there are ſeverall appetites, diſpoſitions and affections; ſome man longs after one thing, ſome after another, but theſe are but the ſeverall turnings of the ſenſuall appetite, (which is alſo ſeene in beaſts) but come to the higher part of the ſoule, the actions of the will, and underſtanding of man, and they are of an higher nature; the acts which they doe, have no dependence upon the body at all. Beſides, come to the motions of the body; the ſoule guides and moves the body, as a Pilot doth a ſhip, (now the Pilot may be ſafe, though the ſhip bee ſplit upon the rocke.) Looke on beaſts, they are led wholly as their appetite carries them, and they muſt goe that way; therefore they are not ruled, as a Pilot governes a ſhip: but in men, their appetites would carry them hither, or thither, but the will ſaith no, and that hath the underſtanding for its counſeller. So that the motions of the body ariſe not from the diverſity of the ſenſuall appetites, as in all other creatures, but of the will and underſtanding; for the ſoule depends not upon the body, but the acts of the body depend upon it: therefore, when the body periſheth, the ſoule dies not; but, as a man that dwells in a houſe, if the houſe fall, he hath no dependence on it, but may goe away to another houſe; ſo the ſoule hath no dependence upon the body at all; therefore you muſt not think that it doth die when the body periſheth.

Beſides, the ſoule is not worne, it is not weary, as other things are; the body is weary, and the ſpirits

ſpirits are weary: the body weares, as doth a garment, till it be wholly worne out: now, any thing that is not weary, it cannot periſh; and, in the very actions of the ſoule it ſelfe there is no wearineſſe, but whatſoever comes into the ſoule perfects it, with a perfection naturall to it, and it is the ſtronger for it; therefore it cannot be ſubject to decay, it cannot weare out, as other things doe, but the more notions it hath, the more perfect it is: the body, indeed, is weary with labour, and the ſpirits are weary, but the ſoule is not weary, but in the immediate acts of it, the ſoule it workes ſtill, even when the body ſleepeth: Looke upon the actions of the ſoule, and they are independent, and as their independencie growes, ſo the ſoule growes younger and younger, and ſtronger and ſtronger, *ſeneſcens juveneſcit*, and is not ſubject to decay, or mortality: as you ſee in a Chicken, it growes ſtill, and ſo the ſhell breakes, and falls off: ſo is it with the ſoule, the body hangs on it, but as a ſhell, and when the ſoule is growne to perfection, it falls away, and the ſoule returnes to the Maker.

The ſecond way to prove, *that God is*, is by faith.

The next thing that I ſhould come to, is to ſhew you how this is made evident by faith. When a man hath ſome rude thoughts of a thing, and hath ſome reaſon for it, he then begins to have ſome perſwaſion of it; but when, beſides, a man wiſe and true, ſhall come, and tell him it is ſo, this addes much ſtrength to his confidence: for when you come to diſcerne this *God-head*, and to know it by reaſons from the creatures, this may give

you ſome perſwaſion; but when one ſhall come, and tell you out of the Scripture, made by a wiſe and true *God*, that it is ſo indeed; this makes you confirmed in it. Therefore the ſtrength of the argument by faith, you may gather after this manner: Yee beleeve the Scriptures to be true, and that they are the Word of *God*; now this is contained in the Scriptures, that *God made Heaven and Earth*; therefore, beleeving the Scriptures to be the Word of *God*, and whatſoever is contained in them; hence faith layes hold upon it alſo, and ſo our conſent growes ſtrong and firme, that there is a *God*: After this manner you come to conclude it by faith. For what is faith? Faith is but when a thing is propounded to you, even as an object ſet before the eye; there is an habit of faith within, that ſees it what it is; for faith is nothing elſe, but a ſeeing of that which is: for though a thing is not true, becauſe I beleeve it is ſo, yet things firſt are, and then I beleeve them. Faith doth not beleeve things imaginary, and ſuch as have no ground, but whatſoever faith beleeves, it hath a being, and the things we beleeve, doe lye before the eye of reaſon, ſanctified and elevated by the eye of faith; therefore *Moſes*, when he goes about to ſet downe the Scripture, hee doth not prove things by reaſon, but propounds them, as, *In the beginning* GOD *made the Heaven and Earth*; he propounds the object, and leaves it to the eye of faith to looke upon. For the nature of faith is this: *God* hath given to man an underſtanding facultie, (which we call, Reaſon)

ſon) the object of this is all the truths that are delivered in the world, & whatſoever hath a being. Now take all things that we are ſaid to beleeve, and they alſo are things *that are*, and which are the true objects of the underſtanding and reaſon. But the underſtanding hath objects of two ſorts;

1 Such as we may eaſily perceive, as the eye of man doth the object that is before him.

2 Such as we ſee with more difficulty, and cannot doe it, without ſomething above the eye to elevate it: As the candle and the bigneſſe of it, the eye can ſee; but to know the bigneſſe of the Sunne, in the latitude of it, you muſt have inſtruments of art to ſee it, and you muſt meaſure it by degrees, and ſo ſee it: So is it here, ſome things wee may fully ſee by reaſon alone, and thoſe are ſuch as lye before us, and them wee may eaſily ſee: but other things there are, that though they are true, yet they are more remote, and further off; therefore they are harder to bee ſeene; and therefore wee muſt have ſomething to helpe our underſtanding to ſee them. So that indeed, Faith, it is but the lifting up of the underſtanding, by adding a new light to them and it; and therefore they are ſaid to be revealed, not becauſe they were not before, as if the revealing of them gave a being unto them; but, even as a new light in the night diſcovers to us that which we did not ſee before, and as a proſpective glaſſe reveales to the eye, that which we could not ſee before, and by its owne power, the eye could not reach unto. So that the way to ſtrengthen our

selves by this argument, is to beleeve the Scriptures, and the things contained in them.

Now you shall see, why we are to beleeve the Scriptures; but this wee must leave till the next time. We will now come to some use of the point, for wee are not to dismisse you without some application, but wee must inlert some uses here and there.

Vse. 1 To strengthen this principle, that there *is a God*, more in our hearts.

When you heare these arguments, proving this conclusion that *there is a God*, the use you should make of them, is, to labour daily to strengthen our faith in this principle; and to have an eye at *God* in all our actions, for this is the reason given in the Text, why one man comes to *God*, because he *beleeves that he is*, and another doth not, because he beleeves it but by halves; if they did beleeve this fully, they would serve God with a perfect heart. What is the reason, that *Moses* breakes thorow all impediments, he had temptations on both sides; Prosperitie and preferment on the one side, and adversitie and afflictions on the other, yet he passeth thorow wealth and povertie, honour and dishonour, and goes straight on in the way to heaven, and the reason is added in the Text, because *hee saw him that was invisible*; even so, if you did see him that was invisible, the *God* wee now speake of, as you see a man that stands before you, your wayes would bee more even, and wee should walke with him more uprightly than we doe, if we did but beleeve, that it is he that *fills the heaven and earth*; as he saith of himselfe, *Ier.* 23.24.

Heber. 11. 27.

Ier. 23. 24.

Some

Some may here say; How can we see him that is invisible? here is *oppositum in adjecto*, to see him that is invisible.

Object.

Come to the body of a man, you can see nothing but the outside, the outward bulke and hide of the creature, yet there is an immateriall, invisible substance within, that fills the body; so come to the body of the world, there is a *God* that fills Heaven and Earth, as the soule doth the body. Now to draw this a little nearer, that invisible, immateriall substance, the soule of man which stands at the doores of the body, and lookes out at the windowes of the eyes, and of the eares, both to see and heare, which yet we see not; yet it is this soule, that doth all these; for if the soule be once gone out of the house of the body, the eye sees no more, the eare heares no more, than an house or chamber can see, when there is no body in it; and as it is the spirituall substance within the body that sees, and heares, and understands all; so apply this to *God* that dwells in Heauen and Earth; that as, though you see not the soule, yet every part of the body is full of it; so if we looke into the world, we see that it is filled, and yet *God* (like as the soule) is in every place, and fills it with his presence; he is present with every creature, he is in the aire, and in your selves, and seeth all your actions, and heareth all your words; and if we could bring our selves to a setled perswasion of this, it would cause us to walke more evenly with *God* than we do, and to converse with him after another manner; when a man is present,

Answ.

God in the world, as the soule in the body.

ſent, yea, are ſolicitous, thinking what that ſoule thinkes of you, how that ſoule is affected to you; ſo if you beleeved *God* were in the world, it would make you have an eye to him in all your actions, as he hath an eye to you, and to have a ſpeciall care to pleaſe him in all things, rather than to pleaſe men. And this is the ground of all the difference betweene men: One man beleeves it fully that there is ſuch a mighty *God*; another beleeves it but by halves; and therefore one man hath a care only to pleaſe *God* in all things, and to have an eye to him alone; the other beleeving it but by halves, he ſeeketh and earneſtly followeth other things, and is not ſo ſolicitous what the *Lord* thinkes of him.

The thing therefore which we exhort you unto, is, that you would endevor to ſtrengthen that principle more and more. We ſpeake not to Athieſts now, but to them that beleeve *there is a God*, and yet we do not think our labour loſt: For, though there be an aſſent to this truth in us, yet it is ſuch an one as may receive degrees, and may be ſtrengthened: for I know that there are few perfect Atheiſts, yet there are ſome degrees of Atheiſme left in the beſt of *Gods* children, which we take not notice of; for there is a two-fold Atheiſme:

Two kinds of Atheiſme.

1 One is, when a man thinkes that there is no *God*, and knowes he doth ſo.

2 Another kinde of Atheiſme is, when a man doubts of the Deity, and obſerves it not. There are ſome degrees of doubting in the hearts of all men, as we ſhall ſee by theſe effects, that this untaken-

taken-notice-of Atheiſme doth produce. As, when men ſhall avoid croſſes, rather than ſinne, not conſidering that the wrath and diſpleaſure of *God* goes with it, which is the greateſt evill that can befall us: What is the reaſon of it? That whereas the greateſt croſſe is exceeding light, if the wrath of *God* be put in the other ballance, what is the reaſon that yet this ſhould overweigh the other, in our apprehenſion, if wee be fully perſwaded of this principle, that *God* made Heaven and Earth? What is the reaſon that when croſſes and ſinne come into competition, as two ſeverall wayes, that we muſt goe one way; why will men rather turne aſide from a croſſe, to ſinne againſt *God*, and violate the peace of their conſciences, rather than undergoe loſſes, or croſſes, or impriſonment? 1

Againe, what is the reaſon that we are ſo readie to pleaſe, and loth to diſpleaſe men, as a potent friend or enemie, rather than *God*? If this principle were fully beleeved, that there is a *God* that made Heaven and Earth, you would not doe ſo. The prophet *Iſaiah* doth expreſſe this moſt elegantly, *Iſai.* 51. 12, 13, 14. *Who art thou that art afraid of man that ſhall die, and the ſonne of man, which ſhall be made as graſſe, and forgetteſt the Lord thy Maker, which ſtretched forth the Heavens, and laid the foundation of the Earth?* As if he ſhould ſay, what Atheiſme is this in the hearts of men? 2 Iſai. 51. 12, 13, 14.

Whence elſe are alſo thoſe deceits, lyes, and ſhiftings, to make things faire with men, when they know that *God* is offended with it, who ſeeth all things. What 3

What is the reaſon that men are ſo ſenſible of outward ſhame, more than of ſecret ſinnes; and care ſo much what men thinke of them, and ſpeake of them, and not what *God* ſees or knows? Doth not this declare that men thinke as thoſe Atheiſts of whom *Iob* ſpeakes, *Iob* 22. and doe they not conceive in ſome degree, as thoſe doe, as if GOD *did not deſcend beneath the circle of the heavens to the earth,* and his eyes were barred by the *curtaines of the night,* that he did not take notice of the wayes of men; and looke how men doe this in a greater meaſure, ſo much greater Atheiſme they have.

Iob 22.

4 Againe, if you doe beleeve that there is ſuch a *God,* what is the reaſon when you have any thing to doe, that you runne to creatures, and ſeek help from them, and buſie your ſelves wholly about outward meanes, and ſeeke not to *God* by prayer, and renewing of your repentance? if you did fully beleeve that there is a *God,* you would rather doe this.

5 Againe, What is the reaſon that men are carried away with the preſent, as *Ariſtotle* cals it, τὸ νῦν, this ſame very *(nunc)* doth tranſport a man from the wayes of vertue to vice, that they are to buſie about the body, and are careleſſe of the immortall ſoule, that they ſuffer that to lye, like a forlorne priſoner, and to ſterve within them? Would you doe ſo, if you did beleeve that there is ſuch a *God,* that made the ſoule, to whom it muſt returne and give an account, and live with him for ever?

Again,

6 Againe, what is the reaſon that men doe ſeeke ſo for the things of this life, are ſo carefull in building houſes, gathering eſtates, and preparing for themſelves here ſuch goodly manſions for their bodies, and ſpend no time to adorne the ſoule? (when yet theſe doe but grace us amongſt men, and are only for preſent uſe) and looke not for thoſe things which commend the ſoule to *God*, and regard not eternity in which the ſoule muſt live? I ſay, what is the reaſon of this, if there be not ſome grounds of ſecret Atheiſme in men?

7 What is the reaſon that there is ſuch ſtupidity in men, that the threatnings will not move them, they will be moved with nothing, like beaſts, but preſent ſtrokes, that they doe not fore-ſee the plague to prevent it, but goe on, and are puniſhed? And ſo for *Gods* promiſes and rewards; Why will you not forbeare ſinne, that you may receive the promiſes, and the rewards? Whence is this ſtupiditie both wayes? Why are we as beaſts, led with ſenſuality, that we will not bee drawne to that which belongs to *God*, and his kingdome? Is not this an argument of ſecret Atheiſme, and impiety in the heart of every man, more or leſſe?

8 Againe, what is the reaſon that when men come into the preſence of *God*, they carry themſelves ſo negligently, not caring how their ſoules are clad, and what the behaviour of their ſpirits is before him? If you ſhould come before men, you would looke that your cloaths be neat and decent

decent, and you will carry your ſelves with ſuch reverence, as becomes him, in whoſe preſence you ſtand; this proceeds from Atheiſme, in the hearts of men, not beleeving the *Lord* to be hee that fills the Heaven, and the Earth: Therefore, as you finde theſe things in you, more or leſſe, ſo labour to confirme this principle more and more to your ſelves; and you ſhould ſay, when you heare theſe arguments, certainly I will beleeve it more firmely, ſurely I will hover no more about it. To what end are more lights brought, but that you ſhould ſee things more clearely, which you did not before? So that this double uſe you ſhall make of it:

One is, to fix this concluſion in your hearts, and to faſten it daily upon your ſoules.

Vſe 2. Draw ſuch conſequences as may ariſe from ſuch a concluſion.

The ſecond is, if there be ſuch a mightie *God*, then labour to draw ſuch conſequences as may ariſe from ſuch a concluſion.

As, if there be ſuch a one that fils Heaven and Earth; then looke upon him, as one that ſees all you doe, and heares whatſoever you ſpeake: As when you ſee a ſhip paſſe thorow the ſea, and ſee the ſailes applied to the wind, and taken downe, and hoyſed up againe, as the wind requires, and ſhall ſee it keepe ſuch a conſtant courſe, to ſuch a haven, avoiding the rockes and ſands, you will ſay, ſurely there is one within that guides it; for it could not do this of it ſelfe: or as when you look upon the body of man, and ſee it live and move, and doe the actions of a living man; you muſt needs ſay, the bodie could not doe this of it ſelfe, but

but there must bee something within that quickens it, and causeth all the actions; even so when you looke upon the creatures, and see them to doe such things, which of themselves they are no more able to doe, than the body can doe the actions that it doth, without the soule: therefore hence you may gather that there is a *God*, that fils Heaven and Earth, and doth whatsoever he pleaseth; and if this be so, then draw nigh to him, converse with him, and walke with him from day to day; observe him in all his dealings with us, and our dealings with him, and one with another; be thankfull to him for all the blessings we enjoy, and flye to him for succour in all dangers, and upon all occasions.

(***)

THE

THE SECOND SERMON.

HEBREWES 11. 6.

He that commeth to God, must beleeve that God is &c.

BEfore wee come to the second sort of arguments to prove this principle, *that* GOD *is*, by faith; we thinke it necessarie to answer some objections of Atheisme, which may arise and trouble the hearts of men.

Object. 1. 2 Pet. 3. 4.

Men are ready to say that, which you shall finde in 2 *Pet.* 3. 4. *All things have continued alike since the creation:* That is, when men looke upon the condition of things, they see the Sunne rise, and set againe, and see the rivers runne in a circle into

into the ſea, the day followes the night, &c. the winds runne in their compaſſes, and they have done ſo continually, and their is no alteration; therefore they doubt whether there be ſuch a *God*, that hath given a beginning to theſe things, and ſhall give an end?

Anſw. 1. For anſwer to this, conſider that theſe bodies of ours, which wee carry about with us, which we know had a beginning, and ſhall have an end, that there is ſomething in them, that is as conſtant as any of the former; as the beating of the pulſe, the breathing of the lungs, and the motion of the heart, and yet the body had a beginning, and ſhall have an end: Now what is the difference betweene theſe two? It is but ſmall, this continueth only for ſome tithes of yeares, but the world for thouſands; the difference is not great; and therefore why ſhould you not thinke it had a beginning, as well as your body, and likewiſe ſhall have an ending.

See what the Apoſtle ſaith in this place, though all things continue alike; yet there are two reaſons, whereby hee proves that *God* made the world, and that the world ſhall have an end:

1 The firſt is laid downe in verſe 5. *For this they are willingly ignorant of, that by the Word of* GOD *the heavens were of old, and the earth ſtanding out of the waters, and in the waters.* That is, naturally the waters would cover the earth, as it did at the beginning; for the naturall place of the waters is above the earth, even as of the aire above the waters: Now who is it that hath drawn Verſe. 5

theſe

these waters out of the earth, and caused it to stand out of the waters, and made it habitable for men and beasts, saith he, was it not *the* LORD?

2 And was not this proved by *the Flood*, Vers. 6. vers. 6. *whereby the World, that then was, being overflowed with waters, perished*; that is, the waters, when *God* tooke away his hand, returned to their place, and covered the face of the earth. Now, who was it that did drie the earth againe, and now reserveth it to the day of Iudgement to be destroyed by fire? And this hee proveth by the famous story of the *Flood*: You have heard of it (saith he) but of this you are willingly ignorant, that is, they are such things as may bee knowne; but by reason of your lusts, which obscure your knowledge, and hide those parts of nature and reason, which *God* hath planted in your hearts; therefore, of these things you are willingly ignorant.

Answ. 2. And therefore, besides, wee will give this second answer to those that make this objection. That things are not alike since the creation. For,

1 The course of Nature hath beene turned many times, as those miracles that the LORD wrought in stopping the course of the Sunne, and making of it goe backward; he made the waters to runne a contrary course, and stopped the heat of the fire, and the efficacie of it, so that it could doe the three children no harme.

2 Besides those miracles, look upon the things done amongst us, and you shall see, though they are not contrary to Nature, yet nature is turned off

of its courſe, as in our bodies there be ſickneſſes and diſtempers, ſo there are in the great bodie of the World, ſtrange inundations, ſtirres and alterations; now if there were not a free Agent, that governes theſe, why are theſe things ſo, and why no more? why doe theſe things go ſo far, and no further? why are there any alterations at all? and when any alterations come to paſſe, who is hee that ſtoppeth them? why doth the ſea over-flow ſome places, and goe no further? who is he that ſets bounds to them, but only the *Lord*? Therfore this we may learne from it, the conſtancie of theſe things ſhewes the wiſedome of *God*; (as it is wiſdome in us to doe things conſtantly) and againe, the variety of things ſhewes the liberty of the Agent; for the actions of Nature are determined to one, but *God* ſhewes his liberty in this, that he can and doth change and alter them at his pleaſure.

Diſtempers in the bodie of the world.

Beſides, the things that are ordinary amongſt us, wherein there is no ſuch ſwarving, but they are conſtant in their courſe; doth not *God* guide them and diſpoſe of them as he pleaſeth? as the former and latter raine: doth not *God* give more or leſſe, according to his good pleaſure? which ſhewes, that all things have not continued alike, but that there is a *God*, that governes the world. And as it is thus with naturall things, ſo in other things alſo; you ſhall ſee ſome judgements and rewards upon ſome, and not upon others.

Oh but, you ſay, *the world hath continued* very long, and *there is a promiſe of his comming*, but we ſee no ſuch thing:

Object.

Answ. But, saith *the* LORD, *A thousand yeares are to me but as one day, and one day as a thousand yeares.* As if hee should say, it may seeme long to you, who measure time by motion and revolution, to your narrow understanding it may seeme long; but to *God* it doth not: A thousand yeares with him, is but as one day. Where, by the way, wee shall answer that fond objection:

Object. How the *Lord* imployed himselfe before the creation of the World?

Answ. A thousand yeares to him is but as one day; and againe, one day is as the longest time, that is, there is no difference of time with him. To which I may adde this; that, who knoweth what the *Lord* hath done? Indeed he made but one world to our knowledge, but who knoweth what he did before, and what he will doe after? who knowes his counsels? and who is able to judge of him, or of his actions? we can know no more, nor judge no otherwise than he hath revealed, we have no other booke to looke into, but the booke of his Word, and the booke of this World; and therefore to seeke any further, is to be wise above sobrietie, and above that which is written.

Object. 2. But whence then comes this promiscuous administration of things, which seemes to make things runne upon wheeles, they have no certaine course, but are turned upside downe: whence comes this to passe, if there bee a *God* that rules heaven and earth?

Answ. Ezek. 1. For answer of this, looke in *Ezek.* 1. where you have an expression of this, of things running upon

upon wheeles: wherein you may obſerve theſe things:

Obſervations from the wheeles in Ezek. 1.

1 That all things here below are exceeding mutable; and therefore compared to *Wheeles*, and they are turned about as eaſie a wheele, ſo that a man may wonder at their variety and turning.

2 But yet, theſe wheeles have *eyes* in them, that is, though we ſee not the reaſon of things in them, yet they have eyes in them, they have ſomething to be diſcerned; the ſpeech is a metaphor, and a metonymie too, ſhewing that there is ſomething in their events, that may ſhew the reaſon of their Turning, if we could diſcerne it, but it is oft hidden from us.

3 And theſe *Wheeles* are *ſtirred*, but *as the beaſts ſtirre them*; that is, there is nothing done here below, but they are done by the inſtruments of *God*, namely, the Angels.

The Angels uſed as inſtruments in guiding the courſe of things.

4 And theſe Angels, firſt, *have faces like men*, that is, the wiſdome of men; and ſecondly, on the other ſide, *a face like a lion*, for their ſtrength; thirdly, there is ſervice, and laborioufneſſe in them as in *Oxen*: fourthly, there is ſwiftneſſe in them, as in *Eagles*; and this is meant of the Angels, that order and guide the courſe of things, and change them, as we ſee continually.

5 Againe, as theſe *Wheeles* move not, but as they are guided by them, ſo both move by *the Spirit*; that is, what *God* commands them, they execute; they goe, when he would have them go, and ſtand ſtill, when he would have them.

6 Againe, for the manner of their motion; *every one of them had foure faces*; that is, they could looke every way from East to West, and from North to South, when as man can see but one way before him, hee cannot looke on the right side, or the left, or behinde him, and therefore he may be deceived; but these looke everie way. So also the *feet*, on which they goe, are not like mens feet, to goe forward only, but *like calves feet*, that is, they were round feet, which goe either forward or backward, so, as they are easily turned; and as they see every way, so they are apt to goe every way, and this with the greatest facilitie that can be. Let a man set any thing on worke, and it must needs runne in such a channell, in such a way, he cannot change it suddenly: But it is not so with *God*, he can alter a thing as easily to the left hand, as to the right, and that in an instant.

Object. But what dependance is there between things; doe we not see strange things come to passe, that we can see no reason for, as the Churches overthrowen, the godly afflicted, the wicked exalted?

Answ. Well, saith the *Lord*, this is to bee considered further, that *one wheele is within another*, and the *wings of the Angels are one within another*; there is a suitablenesse, and an agreeablenesse betweene them: so that take the changes of a thousand yeares, and, if you summe them up, you shall finde them, as wheeles, one within another. Therefore I would summe up the answer thus; this

God brings his purposes to passe by wayes we thinke not of.

this deceives us, we look upon *Gods* providence, in some few particulars only, that we looke but upon a wheele or two, and not as they are one within another; for then, indeed, we should see things that might cause us to wonder: as we see *Ioseph*, an innocent man, lying in disgrace and imprisonment; and *David*, though innocent, yet a long time disgraced in the Court of *Saul*, and afterwards *Shimei* cursing him; yea, wee see *Iesus Christ* himselfe delivered and condemned for an impostor, and that by witnesses, and in a legall manner: so we see *Paul*, one that was a man, full of zeale, yet accounted one of the worst men, that lived in his time: and *Naboth*, an innocent man condemned to death by witnesses, & stoned, and who shall rise againe to shew his innocencie? If you looke but upon a wheele or two, you shall finde the Church ready to be swallowed up in *Esters* time; but if you looke upon them all at once, then you will see, that these passages have eyes in them, and that they have Angels, and the Spirit to guide them. As for example, looke on all the wheeles of *Iosephs* life, you shall see the envie of his brethren, selling him to the steward of *Pharaohs* house, and there his falling out with his mistresse, his casting into prison, and there meeting with *Pharaohs* officers, he was thereby made knowne to *Pharaoh*; and so he became great in *Pharaohs* Court; and then you see it is a goodly worke. So in *David*, take all the wheeles together, and you shall see a glorious work; how *God* brought him along to the Kingdome; *God* was

with him, and wrought his works for him, when he did sit still; and when his hand was not upon *Saul*, then he sent the *Philistines* to vex him, and to end his dayes: and first hee gave *David* the Kingdome of *Iudah*; and then afterwards *Abner* and *Ishbosheth* fell out about a word, and one of them was slaine; and then also came two wicked men, and tooke off the others head, and so came home the whole Kingdome of *Israel* into his hand. So also in *Esthers* time, take all the wheeles together, and you shall see an excellent act of *Gods* providence, when the Church was ready to be destroyed, when the neck was upon the block, and the sword drawne out ready to strike, and that that night the King should not sleepe, but that a booke must bee brought, and rather that than another, and that the place should bee opened, where he should finde *Mordecai* his revealing of the treason against him, and thereupon the decree was revoked, and the Church delivered: I say, take all these together, and we shall plainly see, that in this strange administration of things, there is still a providence, and that there are eyes in the wheeles, and a spirit to guide them.

Object. 3. If there bee such a *God* that made the Heaven and the Earth; what is the reason then, that wee see things are brought to passe by naturall causes? If there be a cause for such a thing, the effect doth follow; when there is no cause, then the effect doth not, as a wise man doth bring a thing to passe, but the foolish miscarry in them; we see the diligent hand maketh rich, and hee that labours not,

not, hath nothing; and things that are ſtrong prevaile againſt thoſe that are weake; and ſo *God* is forgotten in the world, and his wiſedome and power is not ſeene?

Anſw. 1.

Eccleſ. 9. 11. Events are ſometimes contrarie to mans preparations.

It is not ſo: *God* doth carry it often another way, as it is, *Eccleſ.* 9. 11. *Alway the battell is not to the ſtrong, but chance and accident befall them all*; that is, *the* Lord of purpoſe doth often change them, that his power and might may be ſeene. We ſee often, that *Princes walke on foot, like ſervants, and ſervants ride like Princes*, as in Chap. 10. that is, things doe not alwaies come to paſſe according to their cauſes; for when the cauſe is exceeding faire to bring forth ſuch an effect, yet we ſee it is an abortive birth, and *ſuch things come to paſſe that we looked not for*; as he that was diligent, many times comes to povertie; the wiſe doe often miſcarry in bringing their enterpriſes to paſſe.

Eccles. 10.

Anſw. 2. *God* the firſt cauſe.

Though the immediate cauſe produceth the effect; yet, who is the firſt cauſe? As for example, though folly be the cauſe, that ſuch a buſineſſe doth miſcarry, yet who is the cauſe of that folly? It is ſin that bringeth deſtruction, and doth precipitate a man thereunto; but who is it that leaveth men to their ſinnes and luſts? You ſee, what was the immediate cauſe of the loſſe of *Rehoboams* Kingdome, the ill counſell that was given him by the young men; but who was it, that fitted the cauſe thereunto? was it not the *Lord*? So on the contrary, wee ſee that godlineſſe is the cauſe of good ſucceſſe, and makes men to proſper,

but who is the cauſe of that cauſe? is it not the *Lord* himſelfe?

Object. 4. But, oftentimes it is ill with thoſe that are good, and well with thoſe that are wicked; the wicked proſper, many times, when it goes ill with thoſe that feare the LORD; *oftentimes it commeth to the wicked according to the worke of the righteous, and contrarily.* If there be a *God*, what is the reaſon that this comes to paſſe?

Anſw. *Gods* diſpoſing of the afflictions of the godly, and the proſperitie of the wicked. It is certaine, that whenſoever, any wicked man doth an evill act, and a good man doth well, and ſerveth the *Lord* with a perfect heart, that there is a ſentence of good and evill goes with it; but *God* doth often ſuſpend the reward to the godly, and of puniſhment to the wicked; the execution of them is deferred. Beſides, wee are often miſtaken; for that which wee thinke to be ill to us, is many times for our good; and that which we thinke is very happie and proſperous, may be hurtfull to us. As for example, when *Iacob* came from *Laban*, GOD ſaid to him; *Be not afraid, I am with thee, and I will doe thee good.* You ſee, *Iacob* was no ſooner gone, but *Laban* followes him, and would have done him much hurt, had not the *Lord* taken him off: No ſooner was *Laban* gone from him, but *Eſau* comes againſt him, and when the *Lord* had reſcued him from him; when he was come neerer home, when he might have expected ſome reſt after his weary journey; yet then his daughter was raviſhed, and his two ſonnes were rebellious, and committed murther; after that *Rachel* died, and *Deborah*, who was *Rebeccah's*

beccah's nurſe, who was a good woman, and therfore a great loſſe to his family; after all this, a famine fell upon him; yet for all this, *God* ſaid that he would doe him good; and doubtleſſe, *God* was as good as his word, and he did him good: for that medicine is good, that doth us good, though it be bitter, and ſo was it with theſe afflictions. So *Paul*, he prayed that he might have an happie journey to *Rome*, and no doubt *the* LORD heard his prayer, as appeareth by the *Lords* appearing to him; yet ſee what a kinde of proſperous journey he had; what a deale of trouble did he meet with? Being in great afflictions, he went to *Ieruſalem*, thinking there to bee comforted by the *Saints*; and when he came thither hee went into the Temple, thinking he had well provided for himſelfe; but then he was hardly entertained, put into priſon, and ſent bound to *Cæſarea*, and afterwards, was in many perils upon the ſea. And this was the proſperous journey that *Paul* had, and ſurely it was happie, and did much good to his owne ſoule, whereby hee did good to others; a journey that led him into many experiments of *Gods* providence, and goodneſſe towards him: therefore wee muſt not judge according to the outſide, or that which the world accounts of, and appeares to bee evill, for they may be cauſes of much good to us: therefore Saint *Iames* wills us, *Iames* 1. 2, 3. *to rejoyce when wee fall into divers temptations*, ὅτι τὸ δοκίμιον τῆς πίστεως, becauſe *it is* but *a triall of your faith*. Theſe varieties of afflictions are as fire to cleanſe your faith, and make it ſhine more,

God doth his children good by croſſes.

Iames. 1. 2, 3.

more, and grow more: therefore, ſaith he, rejoyce, when you fall into variety of them; for the variety of them will cure that variety of evils and diſeaſes in us; as poverty may do that which ſickneſſe cannot do, and impriſonment may heale that which povertie or diſgrace cannot doe, &c. So on the contrary, thoſe good things are not alwayes good, which we account good; as when a man goes on from one good bleſſing to another, and is carried with a proſperous wind, and findes no change in any thing; this may alſo tend to his hurt and deſtruction, as the other to his ſalvation; theſe ſlay the fooliſh, even as the other ſave the godly: for theſe often-times doe make the ſoule fouler and fouler, and make it to be more ruſtie. This want of changes makes men to depart from *God*, and fall into evill; whereas the other makes us the more carefully to cleanſe our wayes, and to cleave more firmely to him: Therefore, let us take heed that we be not deceived about theſe evils.

Things are not alway good or evill to us that we thinke are.

Object. 5. What is the reaſon then, that as dies the beaſt, ſo doth man die, to our appearance, there are none that riſe from the dead indeed, if one ſhould come from heaven or hell, and bring us word what is done there, we ſhould beleeve it, but when did any ever heare of ſuch a thing?

Anſw. You have more, than if a man ſhould come from the dead, from either of theſe two places: for you have *Chriſt* come into the world, from the boſome of the *Father*, and he hath brought us newes, what is done there. Beſides, we have *God* him-

He that beleeves not Chriſt, would not beleeve though one ſhould riſe from the dead

himſelfe, who is, as it were, come from heaven, and hath revealed many things unto us, and hath declared his will, what he would have us to doe, as to *Moſes* upon Mount *Sinai*, and hee would have done it to this day, but that our weakneſſe cannot endure the mightineſſe and greatneſſe of his Majeſtie, but we would ſay, as the people did; *Let not the Lord ſpeake to us any more leſt we die, but let* MOSES, let him ſend his meſſengers, let him ſpeake no more. Againe, the Spirit whereby the Prophets and Apoſtles ſpake to us, was it not ſent from heaven?

Againe, ſuppoſe one ſhould come from either of thoſe two places, would you beleeve him? It might be a falſe relation, would you beleeve him without further ground? But it is a direct anſwer which our Saviour giveth to this queſtion, *Luke 16.* the two laſt verſes, it was the objection of *Dives*, if there came one from the dead againe, they would beleeve; *Abraham* anſwers, *They have Moſes and the Prophets, and if they will not beleeve them, they will not beleeve, though one ſhould come from the dead:* as if he ſhould ſay, theſe carry greater evidence in them, they have more power to confirme the truth that they delivered, that it came from the great *God* of heaven and earth, than if a man ſhould ariſe from the dead, if wee conſider the many miracles which they did, and holy life which they led. Luke 16.

But, if you will ſay, that, indeed for the declaring of things, and for the confirming of truths, there is more evidence in theſe, than if one did ariſe *Object.*

ariſe from the dead; but if one ſhould come from the dead, this would be much to ſhew the eternitie of things, and the immortality of the ſoule. If this be ſo; you ſee, that men have riſen from the dead; as when *Chriſt* did ariſe, then many aroſe from the dead.

THE

THE THIRD SERMON.

HEBREWES 11. 6.

He that commeth to God, must beleeve that God is, &c.

NOw we proceed to that which remaines; wee will shew you how this point is made manifest to you by faith, that GOD *made the Heavens, and the Earth.* It is done after this manner;

The second sort of arguments.

When you beleeve the Scriptures to bee true, and finde this set downe in the Scripture, that *God* made Heaven and earth, then you beleeve that there is an eternall Deity, that is the Author and Maker of all these things: and thus faith gathers the conclusion:

How this is proved by Faith.

If

Object.

Answ.

Assent double

1

2

Diff. rence betweene faith and reason.

Reason for that that faith beleeveth.

If you aske me, how faith differs from reason, and how this second proofe differs from the former.

I answer, after this manner: There is a double assent: One is a doubtfull assent, which wee call Opinion, that is, when we assent to the one part, so as we feare the contrary to be true.

The other is, a firme assent, and this is twofold: Either it is grounded upon reason, which wee call Knowledge: or else is grounded upon the authoritie of him that reveales it; and this wee call Faith. And the difference of them stands in this: The object of the first, which wee call Knowledge, are naturall things, such as *God* did not reveale *himselfe*, but they lye before us, and reason can finde them out: but Faith beleeveth things that are revealed by *God*, yet so, as that there is reason for them, as well as for the other. For if one come and tell you any thing, and if you beleeve it, you can give a reason of it, and why you beleeve it, aswell as of any other naturall conclusion; as that he is a wise man, and one that I know will tell the truth, I have had experience of him heretofore, &c. Even so, when you beleeve the Scriptures, you can give a reason for it; it is, because *God* delivered it, and he cannot lye; but now, how doe yee know that *God* delivered it? Because the men that delivered it, in his Name, did confirme it by workes, and miracles, and predictions of times; so that reason runnes along together with Faith: Only there is this difference betweene them; Faith addeth

to

to the eye of reaſon, and raiſeth it higher; for the underſtanding is converſant, as about things of reaſon, ſo alſo about things of Faith; for they are propounded to the underſtanding, only they are above it, and muſt have faith to reveale them; as when *Moſes* ſaith, *In the beginning,* GOD *made the Heaven and the Earth*: when we heare ſuch a propoſition, reaſon doth but looke upon it, and cannot ſee it at firſt, but Faith helpeth reaſon to goe further: therefore Faith is but an addition to the ſtrength of reaſon; when it could goe no further, Faith makes it to goe further: as one that hath dimme eyes, he can ſee better with the help of ſpectacles: even ſo doth the eye of reaſon, by a ſupernaturall faith infuſed. So that all the things which wee beleeve, have a credibility and entity in them, and they are the objects of the underſtanding; but we cannot finde them out, without ſome ſupernaturall help. As if you would chooſe a right jewell; (you know there are many counterfeit ones) how ſhould you know a true one? The ſtander by cannot tell, but brings it to a Lapidary, or a Ieweller, and he knowes it, becauſe he is skilled in it. Now as, as there are the Iewels, and they are to be diſcerned and differenced, but all lyes in the skill: So is it in the things that are revealed by *God*, and by naturall reaſon, to know which are of *God*, which not; there are the things, and they are to be ſeene, yea, the things themſelves have characters, by which they may bee diſcerned; but let two men looke upon them, one beleeves, and the other doth not; the reaſon is

Faith raiſeth reaſon higher.

is one man goes no further than reason, but the other doth; one is helped from above, and the other is not, he wants that light, that habit of skill which the other hath.

Three wayes, whereby Faith gathers that the Scriptures are true, and consequently that there is a *God*, that made the World.

Now this being premised in generall, let us see how faith gathers, that the Scriptures are true, and that all that is in them is true; and consequently, that ther is a *God* that made the world. It gathers it by these three heads:

1

When a man lookes into the Scriptures, and sees the phrases of the Prophets and Apostles, saying, *Thus saith the Lord*; he considers, if this be from *God*, then it must needs be true. But now the question is, whether it was delivered truly, and therefore hee lookes upon the men that did deliver it, as upon *Moses*, &c. and if he can finde any evidence in them, that they delivered it truly, without collusion, then he beleeveth that it is so, and so faith layes hold and pitches upon it; and gives solide assent unto it.

Proofes that *Moses* and other Pen-men of Scripture, spake by the Holy Ghost.

I

The miracles which were: 1 Visible.

Now the proofes, whereby we shew that these men have spoken by the Holy Ghost; are these three:

The miracles, which they wrought: wherin this is first to be considered; that they were such miracles as were done before many witnesses, they were not done in a corner, where only two or three were, and so related to the people, as many false miracles are; but they were done before many thousand; as the standing still of the *Sun*, the plagues of *Ægypt*, the dividing of the waters, the *Mannah*, that came downe from Heaven, the wa-

ter

ter flowing out of the rocks, the miracles that were wrought by *Eliah*, and *Eliſha*, they were all openly done in the view of all the people.

They were ſuch miracles, as had a reality in them; falſe miracles ſtand onely in appearance, they have onely a ſhadow and not the ſubſtance, they have no ſolidity in them, as the miracles that Inchanters doe, they are but φαινόμενα, as wee call them; they are onely appearances, and no more, as, if they give money, it will afterwards prove but drie leaves; and ſuch were the miracles of the Inchanters in *Ægypt*: but looke upon the miracles of *Moſes*, they were ſolide, as the *Mannah* fed the people many yeares; the water that came out of the rocks did refreſh them, the plagues of *Ægypt* were reall; the miracles of *Chriſt* were all of uſe to mankinde, as when hee turned water into wine, it was ſuch as they were refreſhed by; ſo, when he healed the people, when hee gave ſight to the blinde, they were all uſefull, and had a reality in them. 2 Reall.

Beſides, conſider the miracles which were wrought at the delivery of the Law, *Exod.* 19. as the thunder, the lightning, the ſound of trumpets, &c. whatſoever was done then, all the people ſaw it, and their ſenſes were taken up about it, ſo that they could not be deceived. The lawes that *Numa Pompilius* brought from the gods, he related to the people, but they ſaw and heard nothing; but theſe miracles the people all ſaw, the Mount burnt with fire, and thick darkneſſe round about it; and there was thunder and lightning, Exod. 19.

and the Mount trembled. And as their eyes did see things, so also their eares were busied in hearing the voice of the trumpet sounding louder and louder, a great while, and hearing the voice of *God* himselfe. And this was not done only in the sight of the *Elders of Israel*, but all the people saw it, and heard the voice of the *Lord*. And such were all the miracles of the Apostles, and of al the Prophets. And this argues that they came from *God* himselfe; because they could not be done, but by a supernaturall power.

2 The prophecies which were.

Againe, I will adde to this the prophecies, for that is one of the wayes by which the *Lord* confirmes his word unto the sonnes of men, *Isa.* 41. 22, 23. *Shew to us the things to come, that wee may know that you are Gods*, &c. As if hee should say; If any man be able to foretell things to come, he is *God*: for it is the propertie of *God* alone; and therefore he can doe it.

Esay 41.22,23.

Now I will name some prophecies, to instance in; and I will shew the difference betweene them and the predictions of Soothsayers; for you shall finde that these prophecies were Particular, and not generall; they were Perspicuous and plaine, and not obscure; and they had fixed times set, and not left at randome: As in the prophecie delivered to *Abraham*, that the Children of *Israel*, should bee strangers, and in bondage in *Ægypt* foure hundred yeares: now, saith the Text that very night they went forth of *Ægypt*, the foure hundred yeares were expired.

1 Particular.
2 Perspicuous.
3 Limited to a set time.

Exod. 12.

Moreover, that prophecie, that *Iudah* should have

have the Scepter, it was a thing could not be foreseene; *Iudah* was not the elder brother, and it was long first before it was brought to passe: therefore *Moses* could not see it by any thing at the present; and besides that, he should not only *have* the *Scepter*, but he should have it *till Shiloh come*, that is, CHRIST IESVS, which was about two thousand yeares after; which was not like to the prophecies of other Nations.

Moreover, the prophecie of *Iericho*, that *hee that did begin to build it againe, should lay the foundation of it in his eldest sonne*, and *set up the gates of it* in the youngest, which was fulfilled, 1 *King.* 16. last. 1 King. 16 ult.

So likewise, the prophecie of *Iosiah*, it was a distinct prophecie, you have it in 1 *King.* 13. 1, 2, 3. where the Prophet comes from the *Lord*, and cryeth, *Oh Altar, Altar, behold a Childe shall bee borne, Iosiah, by name*, &c. he names the very man that should performe it. 1 King. 13. 1, 2, 3.

The like is the prophecie of *Cyrus*, long before *Cyrus* was borne, that he should deliver the *Iewes*, and take off the yoke of their captivitie, &c.

So likewise, come to the prophecies of *Daniel*, the prophecie of the foure Monarchies you see, how particular it was: *Daniel*, he lived but in the two first, which were the *Chaldean* and *Persian* Monarchie, it was not possible, by any thing that was then done, that he should have beene able to see the succession; yet then after them was the *Grecian*, and then the *Roman* Monarchie.

So likewise the prophecie of the captivitie,

seventie yeares, and of their deliverance, you see, how distinct and particular it is.

Object. But the time of *Moses* is very ancient, it is out of memory, and it might be some fained storie, those things were done long agoe, they that saw them are all swept away, and who can say that they were done so?

Answ. Herein lyes the strength of the argument; If you could thinke it possible, that *Moses* and all the people should consent together to leave a false monument behinde them, (which was impossible) yet consider that many hundred yeares after the same was confirmed by all the Prophets, who had miracles to confirme the same, and they all agreed in one; and it is impossible that such an imposture and falshood should be compacted together, and carried downe so strongly, for they differ not a jot: all the Prophets repeating that which was delivered by *Moses*. Consider the strength of this argument, for it admits of no ambiguitie. If you will adde to this the holinesse which appears in their writing, and of the men, as in *Moses*; looke upon the holinesse in his doctrine and Law: Looke upon *Paul*, see with what Spirit he wrote his Epistles; so consider the Spirits of them all in their writings, they did, as it were, *transcribere animas*, they did not forbeare to publish their owne faults: see how they were handled, they suffered persecution, and in this, what end could they have? *Moses* sought not his owne glory, he doth not deliver the Scepter to his own Tribe, but in his prophecies he speakes worse of that

The agreement of prophecies in Scripture prove them true.

The holinesse in the writings of Scriptures prove them true.

that Tribe than of any other, of *Reuben*, *Simeon*, and *Levi*, and this will confirme it, and take away all doubts of it. And this is the first proofe.

Arg. 2. The testimonies that are given to the Scriptures by adversaries.

The second Argument, by which we confirme the truth of the Scriptures, is taken from the testimonies that are given to them by our enemies; the *Gentiles themselves being Iudges*: As, to instance in the Floud, there are many that have made mention of it. Those Flouds that are related by the ancient *Greek* Historians come so neare it, that they must needs have the relation of it from the *Iewes*, though they have mingled it with many falshoods, wee have not the Writings of them, but fragments in the Writings of others, as of *Alexander Polyhistor*, in *Iosephus* and *Cyril*: They say that there was a great Floud, and that there was one *Nisurus*, to whom *Saturne* revealed it, and bade him make an Arke; and he did so, and gathered some of all beasts into it, and that the *Arke* was in *Armenia*, & that the fragments of it are in *Heliopolis*. And *Abidenus* saith, that it was a common opinion, that the men, whom the Earth brought forth, gathered themselves together and builded a great Tower, which was *Babel*; and the gods being angry with it, threw it downe with a great wind, and thence came the confusion of tongues. And for the pillar of Salt, *Iosephus* saith, that some of it was remaining in his time. And for *Abraham*, many speake of him; and also of *Moses*, there are many that agree in their story of him but the *Chaldee* Historians especially, and some of the ancientest *Greek* Historians. *Diodorus*

Many passages of Scripture acknowledged by the heathen

siculus relates the hiſtory of him, though mingled with falſhoods, of what he did in *Ægypt*, and what lawes he gave the people, and how he caſt out the *Canaanites*, and that he ſaid he received his lawes from a *God* called *Iah*, and that they were ſuch lawes as ſeparated that people from all others, and that his *God* was ſuch an one, as could not be ſeene, &c. And *Strabo* ſaith, that he reproved the *Ægyptians* for worſhipping viſible gods, and therefore he was caſt out, and his people with him. After this, when *Cyrus* did reſtore the Kingdome of the *Iewes*, and had overcome *Darius*, *Zenophon* reports this, that when he came into *Babylon*, he gave commandement; that no *Syrian* ſhould be hurt: now *Syria* lyes upon *Iudea*, even as one Shire doth upon another, ſo that they were all called *Syrians*. Moreover, *Megaſthenes*, the *Chaldean* Hiſtorian, relates, that *Nebuchadnezzar* had conquered *Ægypt*, *Phœnicia*, and *Syria*, and all thoſe parts he brought into captivitie; and after that hee made him a great Palace, which is ſpoken of by *Daniel* the Prophet, and how he ordered the people of the captivitie. Moreover, *Beroſus* ſaith, that afterward hee was ſtrucken with madneſſe, and *Evanuit*, he vaniſhed (for that is his word) he departed from amongſt men. (Indeed one *Annius*, a Monke, hath put forth ſome books under the name of *Megaſthenes*, but they are but ſuppoſititious.) So likewiſe, of *Senacherib* and *Salmanaſars* warre, and of the building of *Salomons* Temple, they are recorded in the *Annals* of the *Tyrians*. This is related by thoſe

thole that are neither *Iewes* nor *Christians*; and these testimonies are fetched from those that are our enemies, which are more fit for the Presse, than for the Pulpit, and to be written, than delivered in a popular congregation.

I will adde to this but this one; consider the exact Chronologie, which is found in all the Scriptures, and the agreement of them with the Heathen Histories. The exact Chronologie in the Scriptures.

In latter times there have beene great confusions, but the greatest evidence, that is to be found, is the Table of *Ptolomy*, lately found, which doth exactly agree with the Scripture; he exactly sets downe the time that *Nebuchadnezzar* and *Cyrus* reigned; compare them with the Scripture, and you shall finde these agree with *Daniel* and *Ieremie*, otherwise Chronologers differ very much: for in *Ioseph Scaligers* time, that Table they had not, but it was found since: So in the time when *Ierusalem* was taken, they agree exactly; and this is the greatest testimony that the Scripture can have from Heathen men.

But this Question may now bee made; How should we know that these bookes, which wee have, as written by *Moses*, that these are they; that there is no alteration in them, or supposititious prophecies put in? *Quest.*

You have the *Iewes* agreeing with the *Christians*, who were enemies, and the *Iewes* kept it exactly, yet their bookes agree with ours. *Answ.*

But how should wee know that those of the *Iewes* are true? *Object.*

They have testimony from the *Samaritans*, and they were enemies to the *Iewes*, and there being once a rent made, were never reconciled againe: yet in the *Samaritan* Bible, there is no difference at all, to any purpose. Now adde to this the testimony of the Churches from *Christs* time downward, still it hath continued; so as in *Eusebius* and *Baronius* you shall see plentifull testimonies thereof.

Arg. 3. From the Scriptures themselves. 1 Their majestie.

The third Argument is from the Scriptures themselves, if you consider but these three things;

Iunius converted from Atheisme.

1 The majestie and plainnesse of the stile, and the manner of the expressions, a meere relation, and no more. In the beginning was the Word, &c. Where doth any booke expresse it selfe, in such a manner, in the relation of any stories? So that it carries evidence it is from *God*; so that *Iunius* reading the first Chapter of *Iohn*, was stricken with an amazement, by a kinde of divine and stupendious authoritie, and so hee was converted from Atheisme, as himselfe saies in his life.

2 Puritie.

2 If you consider the purity of the doctrine. If a man would deceive the world, then the things that he teaches, must needs be to please men; but the Scripture is quite contrary, it ties men to strict rules, and therefore see how it is entertained, and how hard it is for men to keepe it in the purity of the doctrine, which is an argument it came from *God*. If the Scriptures were delivered by men, then either by good men or by bad; if by holy men, then they would speake the truth, and not lye; if by bad men, then they would never have se

ſet downe ſuch ſtrict rules of doctrine that they muſt live by, and which condemne themſelves.

3 Conſider the antiquitie of them, they were before all other Heathen ſtories, which will anſwer an objection, namely, why there is no more teſtimony from them of the Scriptures: The anſwer is, that when the Scriptures were ended their writings did but begin, there being little uſe and trading of learning in thoſe dayes, but it ſeemes the *Grecians* were the firſt, or rather the *Chaldees*, but there were not ſo many books written then, as afterward. 3 Antiquitie.

Now when all theſe things are conſidered, we are brought to beleeve the Scriptures are the Word of *God*, and you can finde this in the Scriptures, that there is a *God*, that made Heaven and Earth, then this begets faith; and ſo, *By faith we beleeve* (as heare ſaith the Apoſtle) *that there is one* GOD. I confeſſe all this which hath been ſaid is not enough, unleſſe *God* infuſeth an inward light by his Spirit to worke this faith, but yet there is enough left in the Scriptures to give evidence of themſelves.

THE

THE FOVRTH SERMON.

HEBREWES 11. 6.

He that commeth to God, must beleeve that God is, &c.

The fourth argument, from the testimony of the Church.

THere is one reason more remains, & that is from the testimony of the *Church*; doubtlesse, it is an argument of great strength; that so many generations since CHRISTS time, and before, have, from hand to hand, delivered it unto us, and that so many holy men, as the Martyrs were, and, as the Fathers were, when they lived, that these all gave testimony to this Scripture in all ages.

But

But yet we will adde ſomething to it, becauſe the *Papiſts* have abuſed this, and ſay, they would have the truth of the *Scriptures* to depend upon the authoritie of the *Church*, and not ſo much upon the teſtimony it hath received from all ages and generations; they would have it to be ſuch a teſtimony as the preſent Church gives of it; becauſe ſay they, that can erre in nothing; therefore not in this: and therefore they ſay, This is the Bible, and the very Dictate of the *Pope, in cathedrâ*, with his Councell (ſome ſay,) makes it ſo, and you muſt receive it for Scripture, upon this ground, without any further inquiry; though with us who doe not receive that concluſion, that the Church cannot erre; this is out of queſtion, that the Scripture doth not depend on the authoritie of the Church, yet wee will give you this reaſon againſt it. Aſke that *Church*, that Synode of men, what is that which makes the *Church* to beleeve that the Scripture is the Word of *God?* Surely, they will give the ſame anſwer, that we ſhall deliver unto you; that it could be nothing elſe, but the Scripture it ſelfe, which therefore muſt needs bee of greater authoritie than the *Church* it ſelfe, for the declaration of themſelves, and the Scriptures manifeſtation of themſelves, bee of more force than the authority of the Church, as the cauſe hath much more ſtrength, than the effect. Againe, the Church hath no authoritie to judge of the Scripture, till it be knowen to be the Church, which cannot bee but by the Scripture. More-

over

over, the Scripture hath a testimony more ancient, than the authoritie of the Church, and therefore cannot receive its authoritie from any; the Scripture being the first truth, it cannot be proved by any other; it is the confession of their owne Writers, that *Theologia non est argumentativa*; Theologie is not argumentative, to prove its owne principles, but only our deductions out of it: As also, they say, we cannot prove the Scriptures, *probando, sed solvendo*, but by answering, and resolving objections made againſt it. In all other things, you see, it is so; as the Standard, that being the rule of all, cannot be knowne but by it selfe; the Sunne that shewes light to all things else, cannot bee knowne by any other light but its owne: so the Scripture, that is the ground of all other truths, cannot be knowne, but by the evidence of those truths, that it carries in it selfe.

A difference betweene the Writings of the Pen-men of Scripture, and other holy men.

Wee have only this word to bee added more concerning the Scriptures. You shall observe this difference betweene the Writings of the Scripture, that were written by holy man inspired by the Holy Ghoſt, and all mens Writings in the world. In mens Writings, you shall see that men are praised and extolled, something spoken of their wisedome, and of their courage, and what acts they have done; there is no story of any man, but you shall finde something of his praise in it: but you shall finde the quite contrary in the Booke of *God*, there is nothing given to men, but all to *God* himselfe; as *Moses*, *David*, *Paul*,

Paul, and all the Worthies in the Scripture, you ſhall finde nothing given to them: But of *David*, it is ſaid, that he *walked wiſely*, becauſe the LORD *was with him*, it was not his owne ſtrength; ſo, when they had any victory, it was not through their owne courage, or ſtratagems, that they uſed, but the LORD did give their enemies into their hands. And *Paul*, that was the meanes of converting ſo many thouſands, he aſcribes nothing to himſelfe, but ſaies it was the *grace of* GOD, that was with him. So, *Samſon* was ſtrong, but yet it is ſaid that he had his ſtrength from *God*; and therfore this is an argument, that the Scriptures were written by holy men inſpired by the *Holy Ghoſt*.

Vſe. To confirme our faith in this firſt principle.

Seeing wee have ſuch juſt ground to beleeve, that *there is a* GOD, *that made Heaven and Earth*, and that *this word, which teſtifies of him, is indeed the word of* GOD. This uſe we are to make of it, that it might not be in vaine to us; it ſhould teach us to confirme this firſt principle, and make it ſure; ſeeing all the reſt are built upon it, therefore we have reaſon to weigh it, that we may give full conſent to it, and not a weake one.

Object.

But, you will ſay, this is a principle, that needs not to be thus urged, or made queſtion of; therefore, what need ſo many reaſons to prove it?

Anſw. For two reaſons.

Even the ſtrongeſt amongſt us have ſtill need to increaſe our faith in this point; and therefore wee have cauſe to attend to it, and that for theſe two reaſons:

Becauſe theſe principles, though they bee ſo common, yet there is a great difference in the beleefe

Reaſon 1.

Becau'e there is a great difference betweene common faith and that of the elect in theſe principles.

leeſe of the *Saints*, and that with which common men beleeve them; the difference is in theſe foure things: both of them doe beleeve, and they ſpeak as they thinke, yet you ſhall find this difference:

Diff. 1. The aſſent of the elect ſtronger.

A regenerate man hath a further and a deeper inſight into theſe truths, he gives a more through and a ſtronger aſſent to them; but another man gives a more ſleight and overly aſſent; that faith, with which they beleeve them, is a faith that *wants depth of earth*; therfore, if any ſtrong temptation comes upon them, as feare of being put to death, &c. they are ſoone ſhaken off, and doe often fall away, when they are put to it; they ſhrink away in time of perſecution: for their faith *wants depth of earth*, that is the aſſent, they give to the Scripture, is but an overly, and ſuperficiall aſſent, it doth not take deep root in their ſoule, and therfore it withers in time of temptation, they doe not ſo ponder them as others doe; and therefore they are not ſo grounded in theſe firſt principles, as others are; though they have ſome hold, even yet not ſo great an hold, as the godly have: So as they are not ſo firmely *eſtabliſhed*, ſo grounded in the preſent truth, they are not ſo rooted, as the *Saints* are.

Diff. 2. In that which breeds aſſent.

That which breeds this aſſent in them, is, but a common gift of the *Holy Ghoſt*; but that with which the Saints beleeve them, is a ſpeciall grace infuſed, wrought by the *Holy Ghoſt*: now, that which hath a weaker cauſe, muſt needs have a weaker effect; that which is wrought by a common, cannot be ſo ſtrong an aſſent, as that which

is

is wrought by an infused habit of the *Holy Ghost*; therefore the faith of the Saints is stronger than the faith of the wicked.

Diff. 3. The Saints build all their hope on these principalls.

The Saints, the regenerate men build their hope, comfort and happinesse upon the truth of these principles, as that *there is a* GOD, that rules Heaven and Earth, and that *the Scriptures are his Word*, and whatsoever is in them, is truth, they build all upon these; therefore, if any doubts arise, they can never be at rest, till faith hath resolved them, and wrought them out: with another man it is not so; he takes these things upon trust, and beleeves them, as others do, but he doth not much trouble himselfe about them; and therfore, if any doubts come against them, he suffers them to lye there, and goes on in a careless manner: But with the Saints it is not so; they building their hope upon them, doe therefore resolve to suffer any thing for *God*, they will be content to lose all for *Him*, if occasion requires, and therefore they are upon sure ground; but the other, they doe but receive upon trust, and therefore they doe not cleave to him in that manner that the Saints doe.

Diff. 4. They have experimentall knowledge of these things.

Regenerate men have a lively and experimentall knowledge, that *there is a* GOD, and that *the Scriptures are his Word*, from the communion that they have had with this *God*, and from the experience they have had of the truths delivered in the Scripture. They know very well, and that experimentally, what difference there was betweene what they were once, and what they are now;

now; what it is to envie the Saints, and what it is to have an affection of love to them; they know the time, when they ſlighted ſinne, when they made no reckoning of it; they know againe the bitterneſſe and ſorrow of ſin, when the commandement came and ſhewed it unto them in its colours: they know a time when they judged peruerſely of the waies of *God*, when they had a bad opinion of them, and how now they are changed: beſides, they know, how that once they did admire, and magnifie worldly excellencie and preferment; but ſince they were inlightned, their opinion is otherwiſe; I ſay, they know all this experimentally. Take the whole worke of regeneration, they know it in themſelves; and ſo for *God* himſelfe, as hee is deſcribed in the Scriptures, ſuch have they found him to themſelves: Now when a man doth know things thus experimentally, it is another kinde of knowledge, than that which is by heare-ſay: ſo that though there is a beleefe in them both, yet there is a great difference betweene them.

Motive 2. Becauſe theſe principles have a great influence into mens lives.

We muſt labour to confirme our faith in theſe principles, becauſe they are of exceeding great moment, and conſequence, in the lives of men; though they ſeeme to be remote, yet they are of more moment than any other; as of a houſe, you ſee a faire top, but yet the foundation is of more moment, and yet cannot be ſeene; the ſtreames are ſeene, but the Well-head cannot: ſo all the actions of the lives of men are built upon theſe principles, and as they are more ſtrongly, or weakly

weakly beleeved; ſo have they more or leſſe influence into the hearts and lives of men. As take a man that beleeves fully, that *there is a* GOD; and that, *the Scriptures are his Word*: this breeds an unreſiſtable reſolution to ſerve, and pleaſe him, notwithſtanding all oppoſitions hee meets with: Take the greateſt things that uſe to daunt men, as take a man that is to die, if he conſiders that there is a *God*, with whom hee is to live for ever, what is death then? no more than the ſtones flying about *Stevens* eares, when he beheld the heavens opened; ſo when men ſpeake againſt him and ſlander him; when they ſcoffe, and revile him, and trample upon him; yet, if *God* bee with him, hee can boldly ſay, *I care not for mans day*, nor for the *ſpeaking againſt of ſinners*; hee is not moved a whit with them; they paſſe away as a vapour, that moves him not, ſo when hee ſees the current of the times to runne againſt him, yet, when he ſees that there is an *Almightie* GOD that takes notice of him, he is able to ſtand againſt and deſpiſe them all, and is not ſtirred an haires breadth out of the way for them, they are as waters beating againſt a rocke.

Conſider the *Martyrs*, that dyed in the fire, if you had ſtood by when one of them ſuffered, you would have ſaid; Surely, that man hath a ſtrong faith, that can goe out of this life, and ſuffer ſuch a kinde of death; but why doth he doe it? becauſe hee beleeves that there is a GOD, *that is a rewarder of them that ſeeke him.* So every regenerate man, whatſoever he doth, he doth it with the Hebr. 11.6.

same faith that they did, only here is the difference; the Martyrs spent all at once, and these doe it but drop by drop: as when a man forbeares all present joyes, which this life consists in; it is, as it were, a dying by peece-meales, a dying drop by drop, as *Paul* said, *I dye daily*. If one of us were to suffer, as the *Martyrs* did, what is it that would establish our soules? it is the beleefe of these principles, that inables the *Saints* to doe all this: you live by your faith in these principles, though you observe it not; for this is a thing that is to bee marked to this purpose, that the opinions of men, their imaginations and thoughts, they all proceed from such notions as lye more overly in their hearts, but their actions proceed from the strong setled notions, and principles that are riveted in their inward heart. And therefore, observe the lives of men; such as their principles in them are, such are their actions: For as it is true, on the one side where men beleeve, there they come to *God*; so it is true on the other side, if men be not grounded in these first principles, if they doe not beleeve, they doe not come to him; but goe on unevenly in their wayes, and forsake their profession.

Answ. Mortification of lusts a dying daylie.

Now, whence comes this uneven walking, this exorbitance of the wheeles, but from the weaknesse of the maine spring, that sets all on motion? becausse these are the first springs, that set all the rest on worke. For, could a man be carried away by the praise of men, by the voice and breath of man, on the one side; or could hee bee discouraged

The roote of all sin, what.

discouraged by the scoffers of men on the other-side, if hee did fully beleeve this principle? it is impossible he should, as *Esay* 51. 12, 13. *Who art thou that feareſt man that ſhall die, and forgetteſt the Lord thy Maker?* As if he should say, It is impossible that men should shrinke so, at the face of man, if they did not forget the *Lord* their Maker. Hence it is, (although you doe not observe from whence it comes) yet hence doe come all those fruits of Atheisme in the lives of men; all that unthankfulnesse, that men can take blessings at Gods hands, and never give him thanks, nay rather, they render evill for good; hence it is, that men trust in meanes more than in *God*; hence it is, that men are so unholy when they come into his presence, they are not struck with feare and reverence of his Majestie, when they come before him; hence also comes that carelessenesse in the lives of men that feare not his Word, but walke on in a careleſſe and remisse manner; and hence also is that hasting after honours and profits, with the neglect of better things; they all arise from hence, even the weaknesse of the assent to these maine principles: for there is a double kinde of *Atheisme* in the heart; there is a direct thought of Atheisme, when a man doubts of the truth of these principles, and knowes he doth so. Secondly, when a man doubts, and knowes not that he doubts. But, you will say, If it be of so much moment, then what is the way to strengthen our faith in them?

Esay. 51. 12, 13.

Queſt.

Anſw. It is exceeding profitable to search and examine

1. *Meanes.* To confirme our faith in these principles. 1 Search and examine them to the full.

mine these truths to the ful, not to give over pondering of them, till your hearts be established in the present truth. It is good to doe with your selves, as *Eliah* did in the case of *Baal, Why halt you betweene two* religions? come to that disjunction, *If Baal be god, follow him*: So I say to you in this case; examine it to the full, if these principles be not true, walke according to your liberty and lusts, take no paines, but live as your nature would have you; but if they be true, then walke so as if thou didst throughly beleeve them so to be; the beleefe of them is that which will carry us through all losses and slanders, through good report and ill report; if thou didst throughly beleeve them, they would make thee doe any thing for *God*; I say, it is very profitable to come to this disjunction, and it strengthens our faith much; and this being laid, then draw the conclusion from it, that we thus here must live and that it is here best for us to doe so.

2 *Meanes.* Prayer.

To pray to *God* to strengthen our faith in these common principles; to say as the Disciples did, LORD *increase our faith*: you see that *Christ* did it, when *Peters* faith failed him, he prayed that it might bee strengthened; and when you have found any weakenesse or doubting, you must remember that faith, in these principles, is the gift of *God*. There is indeed a common faith, which others may have, and thou mayest have, but the strong faith ariseth from the Spirit, *God* dispenseth it where he pleaseth; this infused faith is not gotten by strength of argument, or perspicuitie

of

of the understanding; it is not brought in by custome, but *God* doth worke it; it is not all the antecedent preparation that will doe it, but *God* must first worke it, and then you are able to beleeve these principles of faith, and able to beleeve them to purpose.

When thou hast such a habit lying in thy soule, the more thou readest the Word, and acquaintest thy selfe with it, day by day, the more stronger doth thy faith grow, *Rom. 10. Faith comes by hearing, and hearing by the Word of* GOD, that is, it is a meanes, by which *God* workes it, both in the beginning and increase of it. Therefore take that exhortation, which is in *Coloss. 3. 16. Let the Word dwell in you plenteously*, &c. that is, let it not come as a stranger, looking to it now and then, (as it is the fashion of most men) but let it be familiar with you, let it *dwell with you*, and *let it dwell with you plentifully*; that is, reade not a Chapter or two, but all the Word; be not content to know one part of it, but know it thorowout. Lastly, let it be *in wisedome*; A man may reade much and understand little, because he knowes not the meaning of it; a childe may be able to say much by heart, and yet not have it in wisedome: therefore let the Word dwell plentifully in you, in all wisdome.

3 Meanes. Acquaint thy selfe with the Word more and more. Rom. 10.

Colos. 3. 16. opened.

It is profitable to converse with faithfull men: As it is said of *Barnabas*, hee was a man full of faith; therefore it is said, he converted many: It is not in vaine, that phrase of the Scripture; hee was a man full of faith, and therefore *many were*

4 Meanes. Converse with faithfull men.

added to the Lord. And you ſhall finde it by experience, when you converſe with worldly men; they will be readie, on everie occaſion, to attribute the event of things to naturall cauſes, but the godly they aſcribe it to *God.* Now good words ſtrengthen our faith, but the *evill words* of naturall men, they *corrupt good manners.* And not only the words of the godly worke ſo, but the very manner of the deliverie of it, is emphaticall, for they doe beleeve it themſelves: now if a man deliver an hiſtory that he beleeves, he will deliver it in ſuch a manner, that he will make others beleeve it alſo: *Act.* 14. 1. *They ſo ſpake, that a great multitude of the Ieves beleeved*; that is, in ſuch a manner, that many were turned to the faith. *Iunius* profeſſeth in his life, that the very firſt thing that turned him from his Atheiſme, was the talking with a country-man of his, not farre from *Florence*, and his manner of expreſſing himſelfe: The next was the majeſty of the Scripture, which hee obſerved in *Ioh.* 1. but the other was the beginning of it.

Act. 14. 1.

So it will ſtill be true, that walking with godly men will increaſe our faith, but with worldly men, it will weaken it. Therefore uſe all theſe meanes to ſtrengthen theſe principles in you; for they will have many excellent effects in your lives. As;

3 Effects of a firme aſſent to theſe principles.

1 To take the judgement of the Scripture rather than mens fancies.

When a man beleeves this throughly, he will take the judgement of the Scripture againſt his owne fancy, and the opinions of men (with which we are ſtill ready to be miſled;) ſo that when the Scripture

Scripture ſaith of riches, that they are nothing, whereas before thou thoughteſt them to bee a ſtrong tower, now you will thinke them to be but a ſtaffe of reed; ſo of ſinfull luſts, that are ſo pleaſant to us, the Scripture ſaith of them, that they fight againſt the ſoule, though they are ſweet for the preſent, yet they are ſowre in the latter end; ſo that thou takeſt the judgement of the Scripture againſt thine own reſon. So for the praiſe of men, ſee what the Scripture ſaith; he is praiſe-worthy whom *God* praiſeth; ſo thou judgeſt vaine-glory to bee but a bubble; I ſay, if you could beleeve this throughly, you would ſet the judgement of the Scripture againſt your owne reaſons, and the opinions of men.

2 To be fervent in prayer.

Beſides this, it will breed notable fervencie in prayer, when a man knoweth that there are ſuch promiſes, it will make him never give over, it will make him watch and pray continually with all perſeverance, though many times hee prayeth, and hath no anſwer, as the woman of *Canaan*, yea, though he hath ſometimes a contrary anſwer and effect to what he asketh; yet when he hath layd hold on the promiſes, he will not let goe, hee will never give over; hee knowes, Hee, who hath promiſed, is faithfull; therefore hee is not like a wave of the ſea, toſſed up and downe with every winde.

3 It ſtrengthneth faith in matters of iuſtification.

But it is not onely a ground of all this, but it brings forth this effect: it doth exceedingly ſtrengthen our faith in matters of juſtification; for it is certaine, that the ſame faith, whereby we

The same faith both beleeues that there is a *God*, and applies the promises in *Christ*.

beleeve, and apply the promises of salvation, through *Christ*, it is the same faith whereby we beleeve the Scripture, and that there is a *God*, that made both Heaven and Earth. There is no difference in the faith; yea, that justifying faith, by which thou art saved, it ariseth from the beleefe of these principles, as it was the same eye, whereby the *Israelites* did see the mountaines and trees, and other objects, and by which they saw the brazen Serpent; No man beleeves justification by *Christ*, but his faith is mainly grounded upon this Word of *God*; for whereas in Scripture wee finde that IESVS CHRIST is come in the flesh, and that hee is a Lambe slaine for forgivenesse of sinnes; that he is offered to every creature, that a man must thirst after him, and then take up his Crosse and follow him. Now come to a beleever going out of the world, and aske him what hope hee hath to be saved, and what ground for it? he will bee ready to say, I know that *Christ* is come into the world, and that he is offered, and I know that I am one of them that have a part in him; I know that I have fulfilled the conditions, as that I should not continue willingly in any knowne sinne, that I should love the LORD IESVS, and desire to serve him above all; I know that I have fulfilled these conditions, and for all this I have the word for my ground, if the ground whereon our faith is builded be the Word, then it is builded on a sure rocke, and the gates of hell, Satan, and all his temptations shall not prevaile against it, but against a strong fancie it may. Therefore

Therefore let us labour to ſtrengthen our faith in theſe principles, that *there is a* GOD *that made Heaven and Earth*; and that the Scripture is his Word, whereby his minde is revealed to us, that ſo you may know what his will is, and what to expect of him, upon all occaſions.

There is one thing which remaines in this point, which we added in the third place; That, *that God which we worſhip is this* GOD: for either it is that *God*, whom we worſhip, or elſe there is no true *God* in the world; we are to propound it negatively, to take away all other falſe religions: For, if there was ever a *God* revealed in the world, he was the *God* of the *Iewes*, and if he was the *God* of the *Iewes*, then of the *Chriſtians*, and if of the *Chriſtians*, then ſurely of the *Proteſtants*, and not the *Papiſts*; (for they doe in moſt points adde to the garment of *Chriſt*, and the *Proteſtants* doe but cut off what they have added before) and if of the *Proteſtants*, then ſurely of thoſe that doe make conſcience of their wayes, that doe not live looſely, but doe labour to pleaſe him in all things. 3

THE

THE FIFTH SERMON.

ISAI. 46. 9.

Remember the former things of old; for I am GOD, *and there is none else; I am* GOD, *and there is none like mee.*

The third thing which remains, is this, that *there is no other* GOD; and it is an argument which is often used in Scripture, to prove that the *Lord* is *God*, because there is none besides him; for so you are to understand it: *I am* GOD; because there is *no other*;

The third Argument to prove that *God is*, There is no other *God* besides him.

Esay 45.22. *other*; this particle is so used many times, *Esay* 45. 22. *I am* GOD, and there is none else, *there is none beside me*; and this shewes the falsenesse of all other gods, and all other religions; and the argument stands thus; that if you looke to all former times, you shall see that there was never any other *God*, or any other religion but this, which we professe. There are two arguments set downe in the Text:

1 Remember the former times, and you shall alwayes finde it thus, that there is none besides mee.

2 There is none like me, saith the *Lord*; take all other gods and there is a wonderfull great difference betweene them and the *God* whom we professe; there is none like him. So that the point to be delivered hence is this;

Doctr. It is a great argument to prove the Deity, that there is none besides the *Lord*.

To open this to you; I will shew you;

1 What reasons the Scripture useth to prove, that there is none besides him.

2 We will give you some instances of it.

3 We will make some uses of it.

5 Arguments that there is no other *God*.

From the first, you shall finde in the Scripture these five arguments, to shew that there is no other *God*, but that the LORD is GOD alone, and that there is none besides him.

1 The greatnesse of his Majestie and workes. Esay 46.5.

From the greatnesse of *Gods* Majesty, and the immensitie of his workes, and that is the reason of the words here annexed; there is none like him: as in *verse* 5. of this Chapter you shall see it

it more plainly. So, *Among the gods, there is none like to thee, O Lord, neither are there any workes like thy works.* Where you ſee that they are both put together; there is none like to him for the greatneſſe of his Majeſtie, nor for the immenſity of his workes. More particularly, firſt, in regard of the greatneſſe of his Majeſtie, there is none like him; *Behold, the nations are as a drop of a bucket, and are counted as the ſmall duſt of the ballance: behold, he taketh up the Iles as a very little thing; and Lebanon is not ſufficient to burne, nor the beaſts thereof ſufficient for a burnt offering; All nations before him are as nothing, and they are counted to him leſſe than nothing, and vanitie:* that is, let a man looke on the greatneſſe of *God*, and compare him with all the things that are in the world, and you ſhall finde a great diſproportion betweene them; *they are but as the drop of the bucket.* A bucket, of it ſelfe, holds but little water, but yet that is for ſome uſe; but the drops that fall from the bucket, when it commeth out of the Well, they are ſo ſmall, as wee make no account of them; and yet all the world is not ſo much to the *Lord*, as theſe ſmall drops. And if that ſimilitude will not ſerve, there is another; *They are as the duſt of the ballance:* if it were but as the duſt of the earth, it were but ſmall, but as for the duſt of the ballance, it is ſo ſmall, that it cannot weigh the ballance this way, or that way; and yet the whole world is not ſo much to the *Lord*, as the duſt of the ballance.

Pſal. 86. 8.

The greatneſſe of *Gods* Majeſtie. Eſay 40. 15, 16. opened.

Againe, a third expreſſion he uſeth, and that is taken from the manner of his worſhip: for ſome might

might here object; If hee be so great, how short then doe wee come of worshipping him, and of giving him that honour which we owe unto him? saith he; it is true, for *all the beasts of Lebanon are not sufficient for a burnt offering*: nay, *all the wood of Lebanon is not enough to kindle the burnt offering*. And take all the gods of the *Gentiles*, they were but men, and their Temples, and all the glory of them, they are nothing to the *Lord*: See another description of this in *verse*. 25.

Verse 25. The greatnesse of his workes.

And as, thus in regard of the greatnesse of him, *there is none like him*; so likewise in regard of the greatnesse of his workes; *verse*. 12. *Who hath measured out the waters in the hollow of his hand, and meted out heaven with the spanne, and comprehended the dust of the earth in a measure, and weighed the mountaines in scales, and the hils in a ballance?* That is, looke upon the great building of Heaven and Earth, and consider what went to these buildings, what might and power he must have to handle such things as these, as the vast mountains, the huge earth, the wind, and the seas; & consider, what an hand and arme he must have, that must doe such things. And also consider the wisedome of *God*, that went to this work, and he did it alone; he had none to helpe him; take a man, let him set up a building, and he cannot doe it of himselfe, but he needs some body to help him; but the *Lord* did all this alone: therefore he concludes, *vers*. 18. that *there is none like to him*; as if it were his scope and intention in that place.

Verse 12.

Verse 18.

It appeares hence, that they are not gods from their

their newnes, they had a beginning, and they have an end; but *God* is from everlasting, *I am the first and last, Esay* 41. 4. and 44. 6. and 43. 10. The meaning is, all the other gods had a beginning, we know when they began, and their owne Historians have related it; but I was before them all, saith the *Lord*, and they have all vanished away, even in your owne sight.

All other gods are but new, He from everlasting. Esay. 41. 4. and 44 6. and 43. 10.

Their ignorance and want of knowledge, and his Omniscience, is another argument, which you have used in *Esay* 41. 22, 23. and 44. 7, 8. *Let them bring them forth, and shew what will happen. let them shew the former things, what they be,* &c. *that we may know that you are gods.* The meaning is this; that there are none other gods, that doe declare former things, that tell of the beginning of the world, or of the creation, nor can declare things to come; I only can doe it, I have not spoken in secret, but my prophecies are plaine and open, I have spoken it, and I will bring it to passe. Therefore, I say, his omniscience and shewing future things, doth testifie, that there are no other gods besides him, seeing no other hath beene able so to doe.

3
He onely knowes things to come. Esa. 41. 22, 23. and 44. 7, 8.

The greatnesse of his power put forth in the continuall passages of his providence, and their want of power; which is another argument used in *Isai*. 41. 23. *Behold, you are nothing, and your workes are of nought*; that is, *you are not able to doe any thing; either good or hurt* to the sonnes of men, and therefore you are no gods, you are but vanitie, and of no value: which argument you have often

4
By the greatnesse of his power and providence, working changes in the world. Esay. 41. 23, 24.

often repeated; as also the great changes, that *God* workes among the sons of men, which *Idols* cannot doe, *Isai.* 40.23,24. *He brings the Princes to nothing*, &c. that is, he is able to set up, whom hee will, and pull them downe againe; and hee gives instance in the greatest Princes, that thought themselves best rooted, saith he, when I doe but blow upon them, when I blast them, they are, as if they never had beene planted, as if they had beene never sowen, they are as if they had tooke no root in all the earth. So *Psal.* 107. 33, 34. *Hee turneth a desart into a fruitfull land; and a fruitfull land hee turneth into barrennesse, for the wickednesse of them that dwell therein*; making changes of men, and things, which no Idols could doe.

Esay 40.23,24.

Psal. 107.33, 34.

5 He only the living *God*; other gods but dead Vanities. Act. 14.15. Psal. 115.

They are such as are dead men, and have no life in them. This is an argument that the Apostle *Paul* useth, *Act.* 14. 15. that *they should turne to the living* GOD; *Psal.* 115. It is true of all other gods, they are *dead vanities*, they are *Idols*, and have no life in them; only *God* is living, he only hath life in himselfe, and gives life to all other things in the world. Therefore, there is none other god besides him.

2 More particularly.

Now we come to particulars. As, Take all the religions that ever have beene in the world, besides that which we professe; take all the gods, that have beene set up by others; they are divided into two times, either before or since *Christ*; before, and they are either those gods that were worshipped by the *Grecians* and the *Romans*, the wisest

1 The gods of the *Gentiles* and their religion was false.

wiſeſt of the Heathens, or elſe thoſe that were worſhipped by the *Barbarians*. Now, they worſhipped *the Sunne and Moone, and foure-footed beaſts, Rom.* 1. If there be queſtion of any, it is of thoſe among the *Romans*; ſuch as were *Saturne*, and *Iupiter*, and *Iuno*, &c. which are now altogether exploded; and there is enough ſaid againſt them, even by their owne Writers. As; Rom. 1.

1 They were men, and therefore not gods; this was the argument that *Tertullian* and *Iuſtin Martyr* uſed to convince thoſe, amongſt whom they lived, that *Iuno, Iupiter, Neptune*, &c. were *Saturnes* off-ſpring, and therefore they were men; and if men, then borne of men, and their *Genealogies* are recorded by their owne Writers. 1 Becauſe their gods were men.

2 And as they were men, ſo they were the worſt of men, given to the groſſeſt vices, as adultery, theft, murther, &c. 2 The worſt of men.

And if it be objected, as it was to *Lactantius*, that theſe are only fictions of *Poets*: *Object.*

I anſwer, that the *Poets* were their Prophets, as the *Apoſtle* ſaith, *One of your Prophets ſaith ſo*; and they did but give light to the picture; and all their other Writers agree, as *Cicero* and *Varro*, that they were ſubject to thoſe vices that wee named. *Anſw.* The *Poets* were the Gentiles *Prophets*.

3 They did dye, and therefore were not gods; and therefore they would in one place ſhew you a ſepulchre, and in another place a temple erected to the ſame god, which is an extreme contradiction; yet this was acknowledged even by them that worſhipped them: and as for *Tully*, we can- They did die.

not have more againſt him, than he himſelfe confeſſeth in his Tractate, *De naturâ deorum*; as one ſaith; *Re tollit deos, ſed oratione reliquit*; He tooke away their gods in deed, though not in word: and himſelfe ſaith, *Vtinam tam facile veram religionem invenire poſsim, quam falſam convincere:* I would I could as well finde out the truth of true religion, as the falſeneſſe of the other. All which are diſputed at large by *Tertullian*, and *Auguſtine De civitate Dei*, and *Clemens Alexandrinus*, who lived in thoſe dayes; which we ſpeake the more of, becauſe it was that, which did ſpread it ſelfe even over the whole world for many ages together. And as for the gods that are worſhipped by the *Chaldæans*, and the *Syrians*, as the Sunne and Moone, they are not worth the naming.

2 The religion of *Mahomet* is falſe.

There is another religion that is growen up ſince *Chriſt*, the religion of *Mahomet*, which hath ſpread over the moſt part of the world, for if that computation be true, that is lately given, they have foureteene times as much as any other hath; and they aroſe about ſix hundred yeares after *Chriſt*, and therefore they have continued a long time. I ſpeake not this, becauſe I thinke that any here had need to be diſſwaded from it, but to ſhew that there was never any veri-ſimilitude of it, but that *God* was alwayes *God* alone. Therfore againſt it, I will uſe foure arguments:

1 He gives teſtimony to the Old and New Teſtament, and yet is contrary to both.

1 *Mahomet* did fully acknowledge the truth of the Old Teſtament, and of the New; yet the things which he delivers, are contrary to both; which confirmes our religion, and ſhewes the falſe-

falſeneſſe of theirs; for he did acknowledge, that *Moſes* received the Old Teſtament from *God*, and ſo did the Prophets, and he repeats moſt of the ſtory; he acknowledgeth the creation of *Adam*, and the eating of the forbidden fruit, and the whole ſtory of *Abraham*, and his calling, and the offering of his ſonne *Iſaac*; and alſo, he acknowledgeth the whole Hiſtory of *Moſes*, how *God* appeared to him, and how he went into *Ægypt*, and of the ten Plagues that he ſent upon the *Ægyptians*, and the wonders that hee wrought going downe into *Canaan*; and ſo of all the reſt, naming the booke of *Pſalmes*, and quoting things out of it; and of *Deuteronomy*, acknowledging many of the Prophets, as *Eliah*, *Samuel*, *Iob* and *Ionah*; and he confeſſeth that there were many more, which he did not name: and ſo hee acknowledgeth the New Teſtament likewiſe; hee acknowledgeth that *Chriſt* was borne of a Virgin, and that by the mighty power of *God*, without man; that he healed diſeaſes; and that he received the *Goſpell* from *God* himſelfe; and that *God* gave power to him more than to all the Prophets that were before him, and that hee was the word and power of *God*, and that all, that doe beleeve in him, ſhall be ſaved; and they ſhall follow him in white garments, and that he, which beleeves it not, ſhall be damned; and hee acknowledgeth the New Teſtament to beare witneſſe to the Old; and he acknowledgeth the reſurrection, the comming of *Iohn Baptiſt*; and he ſpeakes very honourably of *Chriſt*, except only in two things:

Mahomet denied 2. things to *Christ*.

1 He tooke up the opinion of the *Arrians*, to deny his Divinitie.

2 And also, he denied that he was crucified, but that some body was crucified for him.

2 His new religion wanted miracles to confirme it.

He brought in a new religion, and yet he professeth, that hee had no miracles, or predictions of things to come. Now, when religion is not confirmed by miracles, or predictions of things to come, or holinesse of life, it is a token that there is no truth in it.

3 His *Alcoran* is barbarous, nd without ense.

We may perceive it by the writing of the *Alcoran*; It is so barbarous, that there is no sense in it; and they say, that he could neither write nor reade; and so the writing shewes, that it was by one, that was an ignorant man that had no skill; and those stories that are alleaged out of the Scripture, have much falshood mixed with them; which is a signe that he never read them himselfe, but that he had them by relation; but onely he speaking to a very ignorant people, they received it of him; and having inlarged themselves by the sword; so they continue to this day.

4 His doctrine is impure, and so his life.

The impuritie of his doctrine, he cut off what was hard to be beleeved, and whatsoever was difficult to practise, and he propounded that to the people, wherein there was no hardnesse, no difficultie, promising them a paradise, wherein they should have all pleasures, and should enjoy women; and also they should have meat, drinke, apparell, and fruits of all sorts; as also, they should have silken, and purple carpets to lye upon, &c. and also he professeth that he had a licence given him

him from *God*, to know what women he would, and to put them away when he would; which licence was given to him and to no other. All which arguments are enough to shew the vanitie and falshood of this their religion.

Seeing there is none other GOD besides the *Lord*, we should fix this principle in us, and labour to strengthen it by this other *medium* also. When more candles are brought into a place, the light is greater, and you may see the objects the better. Therefore, adde this to the other, that there is no other *god*; for this expresseth not only that the *Lord* is *God*, but that it is he whom we worship: for if there be a *God* that made Heaven and Earth, he would have revealed himselfe to the sonnes of men, but there hath never beene any other revealed. Remember the former things, and you shall see that there was never any other. Make this chaine, and every linke of it is exceeding strong: see if ever there hath beene any god besides him: For, if there was ever any *God* revealed to the sons of men, it was the *God* of the *Iewes*, that was revealed by *Moses*, and the Prophets. For all the dunghill gods of the *Gentiles*, they were but vanitie, and they appeared to be so; and if it was the *God* of the *Iewes*, then of the *Christians*; (because the New Testament is builded upon the Old;) and then surely, he is that *God*, whom the *Protestants* worship, and not whom the *Papists* worship. For, if you take all those things, wherein they differ from us; as in their worshipping of Images, their Purgatory, their Indulgences, their

Vse 1. To beleeve that our *God* is *God* alone, and to cleave to him.

Prayers to, and for the dead; their Prayers in an unknowne tongue, and ſo all other points of difference, and you ſhall finde that they were added, and taken in, in continuance of time, now one, then another; and there are many that have taken paines to ſhew the pedegree of them, when they came in, and therefore they that have not ſeduced hearts, whoſe eyes the god of this world hath not blinded, may ſee that what our Divines cut off, is nothing but that which they have added before; the Papiſts agree with us in all that wee teach, only the difference is betweene the additions which have come in from time to time. Therfore you muſt learne from hence to confirme your faith, by that argument which *Peter* uſeth, *Ioh.6.68. Whither ſhall we goe, thou haſt the words of eternall life.* There are two things which make us cleave to any thing:

Iohn 6.68.

Two things make us cleave to any thing.

1 The firmeneſſe of the thing.

2 When we can goe no whither elſe. So that looke to any time or place, and conſider that all other gods they are but *vanitie.* For looke upon the world, and the creatures, and they have no bottom to ſtand on, they have no ſtate to hold by. Therefore, let this teach us to cleave to him without ſeparation: looke upon every ſide, as *David* did to the right hand, and to the left, and you ſhall ſee that there was no other god. Only here the ſoule hath ſure footing; therefore ſay, that if the diſſolution of all things ſhould come, as death and martyrdome, (as wee know not how ſoone they may) yet *God* ſhall be our *God*, we will forſake

ſake all to follow him. Conſider the preſent time of the Church, conſider how ſoone the times may come upon us, when wee ſhall be put to it; for now things are *in præcipitio*; haſting downe to the bottome of the hill; and we know not how neere we are to that *houre of temptation*, ſpoken of in the *Revelations*; when it ſhall bee as it was in *Aſa's* time, 2 *Chron.* 15. 6. *Nation ſhall riſe againſt Nation.* Theſe times are growing, and gathering ſtrength more and more; therefore let us ſtrengthen our faith, and prepare for a triall. Hitherto religion and peace have walked together in one path; but when they ſhall goe in different paths, it will appeare then, whoſe ſervants we are. So when the times of triall come, it will be a great matter to have this principle laid. If you ſhould come to ſuffer death, and to loſe your lives, it will be a greater matter, to be rooted and grounded in the faith: for there is a great difference betweene thoſe that *have much earth*, and betweene thoſe that are not well rooted, that have not *received this anointing, that teacheth us theſe things.*

2 Chron. 15 6.

Only this I will ſay to you in the ſecond place to comfort you, though you ſee the *Lord* laying the Churches waſte, ſo that they are wallowing in their bloud, and yet that you might hold up your heads; conſider that he is *God* alone, and therefore will rowſe up himſelfe in due time; for, *Hee will not give his glory to another*: therefore though you ſee all the Churches in Chriſtendome laid waſte, yet the *Lord* will raiſe them up againe, and the ground of it is in *Eſay* 48. 11.

Vſe 2. For comfort; That he will ſhew himſelfe to be the true *God*, in raiſing up his Churches.

Esay 48.11. *For mine owne sake, even for mine owne sake will I doe it: for, how should my name be polluted? and I will not give my glory to another*; speaking there to the Churches in that time, saith the LORD,

Verse 10. *I have refined them, but not with silver, I have chosen them in the furnace of affliction*; that is, I have thus and thus dealt with them, yet will I not cast them off, though they be sinfull, yet will I not put them away, for mine owne sake; for my name should bee polluted, if I should suffer them to lye thus: It should be thought that the other religion was true, and so I should lose my glory. And againe, will *God* now say, I will not doe so; for, should Antichrist prevaile, it would bee an argument that they had the truth, and not we. So

Esay 42.8. *Esay* 42.8. *I am the* LORD, *that is my name*; *and my glory will not I give to another, neither my praise to graven images.* As the graven images there should have had the praise, so should the *Papists* now, if *God* should suffer his Church to be so, but for his owne sake he will not suffer it. Let this encourage you then to be earnest with him in prayer; for the time will come, when hee will turne his hand, when the just period is come, he will be seene in the Mount.

Vse 3. To keepe our hearts from idolatry, and to set up no other god.

If there be no other *God*, then let us be carefull to keep our hearts from all kinde of idolatry, not to set up any other in our heart or affections. For there are two kindes of Idolatry:

Two kindes of Idolatrie.

1 One is grosse, as the worshipping of *Baal*, *Mahomet*, &c. and that you are free from, because there is light enough in the Church to see the vanity of them.

2 There

2 There is another kinde of Idolatry, which Saint *Iames* ſpeakes of, *Iames* 4. *Yee adulterers, and adultereſſes*, you make riches your *god*, and honour, and your belly your *god*; and when *you ſacrifice to your owne nets*, that is, to outward and ſecondary meanes, or when we joyne any other thing with *God*; now this is *Idolatrie*, which is common amongſt us. Our nature is as prone to Idolatry as any, though in another kind: for man is a weake creature, and therefore hee ſeekes ſomething to repoſe himſelfe upon; and becauſe they finde not any one thing ſufficient; therefore they put their confidence in many, *Rom.* 1. For all Idolatry is upon one of theſe three grounds:

Iames 4.

Rom. 1.

Three grounds of Idolatrie.

1 They worſhip them for gods, whom they ſaw excellent men, that had ſomething in them above themſelves; ſuch as were ſtrong men, as *Hercules*; and thoſe that were Law-givers, and Princes, as *Saturne*, and *Iupiter*; and they did worſhip Vertues likewiſe; and they did build a Temple to *Vertue* it ſelfe; and to *Iuſtice*, and *Patience*.

2 Thoſe, that brought any ſpeciall helpe, and comfort to the lives of men; as they that did invent uſefull Arts, as *Bacchus*, *Ceres*, *Vulcan*, *Æſculapius*; and alſo they worſhipped the creatures themſelves, as the *Sunne*, and *Moone*, and *Oxen*, and the like.

3 They worſhipped for god, that which was ſtronger than themſelves; therefore *Tully* ſaith, We build a Temple to *Feavers*, to diſeaſes, becauſe

cauſe they were ſtronger than they, they could kill men when they did ſeaze upon them: ſo they did build a Temple to *Fortune*. Now to tranſlate this to our ſelves, ſee if we have not the ſame ground with us; ſee if the things that have any excellencie amongſt men; if the things that are profitable to us, and things that exceed us in ſtrength, and over-power us, whether they are not ready to ſet be up as gods; when men ſpend themſelves upon their pleaſure, and are afraid of men, what is this, but to ſet up another *god?* We doe the ſame, though not in the ſame manner that the Heathens did. Now, for worſhipping the creatures; we are not to doe it: there is no creature in the world that can do either good or hurt, as it was ſaid of Idols. But when our affections ars ſo inordinately carried to them, we ſet them up for gods, though we obſerve it not. It is *Gods* prerogative royall, and it belongs only to him, to doe good or evill; whatſoever is either good or evill, he is the Author of it; he makes mens lives comfortable, or uncomfortable, at his pleaſure; for hee diſpoſeth of things, giving them, and taking them from whom he will. Therefore, why is he forgotten? and why doe men joyne other things with him? ſo farre, as men ſee not the vanity of all things, and ſo farre, as their affections are taken up with theſe outward things, ſo much Idolatry there is in their hearts. Therefore you muſt take heed that you give not *Gods* glory to another.

What the affections are inordinatly ſet on we make a god.

Take heed of Idolatry in your opinions; give not

not the glory of *God* to riches; for that which a mans minde is set most upon, and which he looks for comfort from, in time of need, this they count as *God*: so that, whatsoever it be, riches or the favour of men, if you set your minde upon it, you make it as *God*, and it is to give the glory of *God* to another.

We must not trust in them, *Psal.* 115. 9. but trust in GOD; *O Israel trust thou in the* LORD, *he is thy helpe and thy shield.* Now then, wee exalt him, when we trust only in him, when we trust not in any of these outward things, when we think not our selves any whit the better, the more riches or friends wee have: for so farre as we trust in the creatures, so far we commit idolatry with them: but he that thinkes himselfe safe because he hath the *Lord* for his *God*, and because he is his Shield, he doth exalt the *Lord*, and this is to put this in practice which is here spoken of; *I am God, and there is none like mee.*

2 Psal. 115. 9.

THE

XUM

THE SIXTH SERMON.

EXODVS. 3. 13, 14, 15.

13 *And Moſes ſaid unto* GOD; *Behold, when I come unto the children of Iſrael, and ſhall ſay unto them; The* GOD *of your Fathers hath ſent me unto you, and they ſhall ſay unto mee, What is his Name? what ſhall I ſay unto them?*

14 *And* GOD *ſaid unto Moſes,* I AM THAT I AM. *And he ſaid, Thus ſhalt thou ſay unto the children of Iſrael;* I AM *hath ſent me unto you.*

15 *And* GOD *ſaid moreover unto Moſes, Thus ſhalt thou ſay unto the children of Iſrael; The* LORD GOD *of your Fathers,*

thers, the God *of Abraham, the* God *of Isaac, and the* God *of Iacob hath sent me unto you: this is my Name for ever, and this is my memoriall unto all generations.*

The second thing to be knowne concerning *God. What God is.*

NOw wee come to this, *What* God *is. God* is Iehovah Elohim; *an absolute Essence, in three Persons.*

But we will first speake of the Deitie, then of the Persons.

Now *God* is knowne to us two wayes:

1 By his Essence; and
2 By his Attributes.

What the Essen e of *God* is.

Now the great question is, what this essence of *God* is. Beloved, you need more than the tongue of man to declare this to you; yet we will shew it to you, as the Scripture reveales it.

Now, if we should define it, (though it is capable properly of no definition) we would say, God *is an incomprehensible, first, and absolute Being.* These words in this place, set out the Essence of *God* most clearely of any place in Scripture, that I know. This is the first expression, whereby *God* did ever shew himselfe in his Essence. *God* hath before made himselfe knowne by his *All-sufficiencie,* Chap. 6. 3. *I appeared to Abraham; to Isaac, and unto Iacob, by the name of* God *Almightie, but by my name* Iehovah, *was I not knowne*

Exod. 6. 3.

unto

unto them. This name IEHOVAH, was knowne to *Abraham, and Isaac, and Iacob,* as appeares in divers places; but the meaning is, it was not opened to them, they did not understand it: The *Lord* saith, *Gen.* 17. 1. *I am the Almightie* GOD, *walke before me, and be thou perfect.* You shall finde that Name used on every occasion, by *Abraham,* by *Isaac,* and by *Iacob. El-shaddai;* GOD *all-sufficient;* but not IEHOVAH. The first time that ever *God* made himselfe knowne by this name, was here to *Moses, I am that I am.* There are two things to be observed in this expression:

Gen. 17. 1.

The incomprehensiblenesse of *Almighty* GOD, as it is usually said by us; when wee are asked a thing, that we will not reveale any further, or that we would not have another to prie any further into, we say, It is, what it is; so *God* saith to *Moses, I am, what I am.*

1 What is meant by such aforme of expression, *I am what I am.*

Such a kinde of speech is also used to shew the immutabilitie of a thing; as *Pilat* said, *What I have written, I have written;* I will not change it: so men use to say; I have done, what I have done, to shew the constancie of a thing, that it shall not be altered: therefore, when *God* would shew the constancie of his Nature, he addes further, *I am,* without any other word: as if hee should say; *Moses,* if they inquire of thee, what my name is, tell them only this; *He is,* hath sent me unto you; as the *Septuagints* translate it, ὁ ὤν; that is, if I should deliver the most expressing name, whereby I would bee knowne to all ages, this is that which I will pitch upon, *I am,* or IEHOVAH; which

2

which comes from the same root. And if *Moses* should yet further inquire of his Name, he leads him into a further expression: *The* LORD GOD *of your Fathers, the* GOD *of Abraham, the* GOD *of Isaac, and the* GOD *of Iacob hath sent me unto you; this is my Name for ever, and this is my memoriall unto all generations.* As if he should say; If yet they cannot understand what this Name is, it is the same that I was knowne by to *Abraham*, to *Isaac*, and to *Iacob*; what I was to them, the same will I be to you. I was knowne to them by my Word, and by my workes, and by my miracles, and the same shall you finde me, it is that *God* which hath sent me unto you. *This is my Name*; which words are to be referred, not onely to the latter words but to the former, *I am, that I am.* The words in the originall are in the future tense; yet it is fitly translated, *I am*; for the future tense in *Hebrew* is often put for the present tense; and the words are put in the future tense, to shew his immutabilitie; which translation *Christs* words doe warrant; *Before Abraham was, I am*: therefore the *Septuagints* do well translate it ὁ ὤν, signifying no more, but he which is; so that, that which we are to learne from hence is this; *That I am*, or *Iehovah, I am, that I am*, is the proper and essentiall name of *God*, (all *Divines* agree in this, I know none that differ) because it expresseth him in his Essence, without any limitation, or modification. Besides, you shall finde, that this name is never attributed to any other. The *Altar*, indeed, was called *Iehovah*; but the meaning was; *to Iehovah*; his

his other names indeed are given to the creatures, but this is given only to him: Whence I gather this point: That,

To bee, or to say this, He is, *or* I am, *is proper to* GOD *alone.*

Doctr. *God* only and properly hath *Being* in him.

It is common to no creature with him; you cannot say of any creature *It is*; and if it be the only property of *God* to be, then you must say of every creature, *It is not*; and onely the *Lord is*; which is a strange speech, but yet it is true, or else it is not proper to *God* only.

But you will say; What is the meaning of that? for creatures have a being, though not so excellent a being, as he hath.

Object.

In comparison of him, they have no being at all, they cannot reach to his being. And therefore, what this being is we will explaine to you by these five things:

Answ. What this *Being* is, explained in five things.

I

It is an *immense* being, such as hath all the degrees, and kindes, and extents of being in it. The creatures have not so; they have so little of this being, that it is nothing: it is not so much, *as the drop of a bucket, Isai.* 40. that is, it is of so small a being, that it is no being: therefore that place is to be marked, *Isai.* 40. 17. *All nations before him are as nothing, and they are counted to him lesse than nothing, or vanity.* Which place shewes, that this phrase of being doth not agree to the creatures; for having said before, they were as the drop of a bucket, hee addes, nay, they are lesse than nothing. But you will say, how can they bee lesse than nothing? That is, if I should expresse it to you,

Immense.

Isai. 40.

Verse. 17.

you, as it is, they are leſſe than that which you reckon as nothing; as you doe a duſt of the ballance; ſo that in reſpect of the largeneſſe of his being, they are nothing to him: there are divers degrees, and extents of being, and he hath them all in him; as, there is a being of *Angels*, another of men, and ſo of every creature; for they are defined, and you know that definitions doe limit the being of a thing. The Angels have a large and glorious being; men have a good and excellent being, but they are nothing in reſpect of the being of *God*.

2 Of himſelfe.

It is a being of himſelfe, he is a ſpring of being, whereas all the creatures are but ciſternes of being; which they have but by participation from him, *Act.* 17. 28. *In him we live, move, and have our being:* Rom. 11. *In him, and for him, and through him, are all things*; he only is of himſelfe.

Acts 17. 28. Rom. 11. 36.

3 Everlaſting.

It is not only for himſelfe, but it is an everlaſting being: *I am the firſt and the laſt*: that is, I am before any thing was, and I am the laſt; every thing hath dependance on me.

4 Without ſucceſſion.

It is a being without ſucceſſion: the creatures have not this; there is ſomething to them, which was not before; and ſomething ſhall be, which is not for the preſent: this is true of every creature; of men and Angels; but with *God* there is no ſucceſſion: and therefore it is that theſe words are uſed, *I am hath ſent me unto you*: which ſhewes that there is no time paſt with him, there is no diſtinction of time with him, all things are alike to him; but with the creature there is flux of time,

the

the creatures enjoy one thing one minute, which they doe not another; but *God* enjoyes all at once, and that is one part of his blessednesse, which the creature is not partaker of. And againe, his acts are all done at once; but the creatures doe all theirs by succession.

It is such a being, as gives a being to all things else. And this is a great difference betweene him and the creatures: The *Angels* have an excellent being, yet they cannot give the least being to any thing. So that by these we may plainly see, that he only is, that is, he only is of an immense being, that is, he is like a mighrie sea of being, that hath neither bankes nor bottom, he only is a spring of being, he only is everlasting, hee only is without succession, of time present, past, or to come. Lastly, he only gives a being to every thing. Such an one he is, all this implyed, where he bids *Moses* goe, and tell the people; *I am that I am*, is hee that hath sent me unto you. But we will stand no longer hereon, onely wee will labour to reduce these speculations to use, as it is said of *Socrates*, he did *Devocare philosophiam de cœlis*, bring philosophy downe to be practised in private houses.

5 Giving Being to all things.

If we should inquire the reason, why *God* did reveale his Name to *Moses*, was it, that he, and the *Israelites* should onely finde out argute speculations in his name, as many of the *Rabbins* have done? and our *Divines* follow them too farre; no surely, the end of names is to make things knowne. But yet he sets bounds to our apprehensions, in saying, *I am that I am*; as if there were

more in it, as if there were some greater immensitie in his nature: therefore the use is this;

Vse 1. There is something in *Gods* Essence not to be inquired into. Rom. 1. 18.

That there is something of the Essence of *God*, that may not be inquired into, but to be content with that which is revealed. *Rom.* 1. 18. *For that which may be knowne of* GOD, *is manifest in them*; *for* GOD *hath shewne it unto them*: there is something that may be knowne, and something there is that may not be knowen: therefore, Beloved, looke not for a full knowledge of him, but only for a small degree of it; as *Exo.* 33. *My face* (saith *God* to *Moses*) *thou canst not see*; which place compared with that, *Ro.* 1. 20. the meaning is this; that it is very little of *God*, that we can know: even as when a great traine, or glorious shew, shall passe before us, and all is gone, we onely see the latter end of it. So *God* passed by *Moses*, and he saw but a little of him: even as when you heare the latter end of a sentence, only that which the eccho resounds; the maine we cannot know. Therefore we should learne from hence, not to be searching and prying into the counsels of *God*; as, why so many are damned, and so few saved; to ask, how the infallibilitie of *Gods* will and the libertie of mans will can stand together: to aske the reason, why he suffered the *Gentiles* to walke in the vanitie of their owne mindes so long a time; why he suffers the Church to lye, as it doth at this time: for we might say as *Gedeon* did, *if the* LORD *bee with us, why are wee thus and thus?* Why the Church of the *Grecians*, those famous Churches; why the golden Candlesticks were removed from

Exod. 33.

Rom. 20.

Simile.

from them? Theſe, and all other ſuch, we muſt be content to be ignorant of; he doth not reveale himſelfe fully in this life. *Thou canſt not ſee me, and live*, ſaith *God to Moſes*: the meaning is this, the vale of mortality doth cover us, it hides *God* from us: when that ſhall be laid aſide, wee ſhall know all theſe things; and therefore we muſt be content to ſtay the time; and till then, we are as narrow-mouthed veſſels, wee are not able to receive much knowledge, but a great deale will fall beſide; and *God* will do nothing in vaine; as *Chriſt* ſaid to his Diſciples, *There are many things that I ſhould reveale unto you, but you are not able to beare them*: and therefore it ſhould content us rather; as a weake eye is not able to behold the Sunne, as the Schoole-men well ſay, we cannot ſee it in *rotâ*; we cannot ſee the circle wherein the Sunne doth runne, but onely the beames of it; no more can you ſee *God* in his eſſence; you may ſee him in his Word, in his effects: and therefore let us be content to bee ignorant of theſe things. Who ſhould aske, why deales GOD thus with his Church? why are ſo many damned? Remember that in *Iſai.* 45. 9. *Woe unto him that ſtriveth with his Maker; let the potſheard ſtrive with the potſheards of the earth: Shall the clay ſay to him that maketh it; what makeſt thou?* The meaning of it is this; we ſhould be content to let *God* alone, not to inquire into all his actions, into the ground and reaſon of all his workes; let the potſheards ſtrive with the potſheards of the earth: if thou hadſt to doe with man, one like thy ſelfe, then

Simile.

Iſai 45 9.

thou mightst murmure against him, and aske him, why doest thou so? but what hast thou to doe with the *Lord?* Shall the clay say to him that maketh it, why doest thou so? This similitude of clay doth not, by a thousand parts, expresse that distance that is betweene *God* and us; and therefore we should doe thus, stand upon the shore, as it were, and behold his infinite Essence: *I am that I am*; and goe no further; as a man that stands upon the sea-shore, and sees the vastnesse of the sea, and dares goe no further, if he goes into the deepe, he is drowned: You may looke into *Gods* Essence, and see and admire it; but to thinke that thou couldest comprehend *God*, is, as if a man should thinke to hold the whole sea in the hollow of his hand; yea, there is a greater disproportion between them: therfore you shall see, that the Apostle doth thus expresse it, *Ro.* 11. *Oh the depth of the riches both of the wisdome, and knowledge of* GOD; *how unsearchable are his judgements, and his wayes past finding out!* Onely remember this, and make thus much use of it:

Simile.

Rom. 11.

When you heare this name, *I am that I am*; that it is the *Lords* will to set limits to us. When the *Lord* came downe from the *Mount*, he set limits to the people, and he gave this reason of it; *I will not have them stand and gaze*; so is it in this case, it is a dangerous thing to goe too farre; you know what did come to the *Bethshemites*, because they would be gazing: Remember that speech of *God* to *Manoah*; *Why doest thou aske my name that is secret?* There is something that is secret in *God*

But,

But, you will ſay; I would but ſee a reaſon of things.

Object.

But thou muſt ſtay for this till mortality be put off; and in the meane while ſtand afarre off, and looke on *God:* And when thou ſeeſt the vaſt workes of *God*, when thou ſeeſt him to ſpan the winds in his fiſt, and meaſure the waters in the hollow of his hand, and to weigh the mountaines in ſcales, and the hils in a ballance, &c. It will be no great thing to thee if thou art ignorant of his counſels. It is made an argument why we ſhould not ſearch into his ſecrets, *Prov.* 30. 4. *Who hath aſcended up to heaven, or deſcended? who hath gathered the winds in his fiſt? who hath bounded the waters in a garment? who hath eſtabliſhed all the ends of the earth? What is his name, or what is his Sonnes name, if thou canſt tell?* As if he ſhould ſay; it is impoſſible that this mightie Worke-man, he that did all this, that thou ſhouldeſt know him, or know the ground of his counſels; you can ſee but his back-parts, you can ſee no more and live, and you need ſee no more, that you may live.

Anſw.

Wee cannot a reaſon of many things concerning *God* till death.

Prov. 30. 4.

Secondly, that which is the very ſcope and drift of the *Lords* revealing his name to *Moſes*; *Goe and tell the people*; I AM THAT I AM *hath ſent me unto you*; that is, it ſhould ſtrengthen our faith, and incourage us, it ſhould raiſe our mindes, and ſtir up hope in us, in all wants, and in all diſtreſſes, that we fall into, upon any occaſion: for this is the ſcope why the *Lord* reveales it here; he reveales it in a very ſeaſonable time. A man would have thought it impoſſible, that they ſhould be delive-

Vſe 2.

To ſtrengthen our faith, and encourage us in our wants and croſſes.

In wants

red from *Pharaoh*, he being ſo mighty, yet *God* bids *Moſes* goe, and tell them, that hee that IS, hath ſent him unto them. Hee that IS, he that can make things to be, when they have no rudiments of being, he hath ſent me.

Whence all griefes and complaints ariſe.

Conſider all the griefes and complaints that we have, they all ariſe from hence; there is ſomething we would have, which *is not*; as it was the complaint of *Rachel, ſhee wept for her Children, becauſe they were not*: now, conſider what the *Lord* ſaith here, *I am that I am*: he is the *Lord* of being; hee giveth being to whatſoever pleaſeth him: As take your expreſſions of your ordinary wants, you uſe to ſay; oh, if that ſuch a thing *were*; if an houſe had ſuch and ſuch a thing, it would be a goodly houſe; ſo in an inſtrument, as a Watch, if it had ſuch and ſuch a being, it were a perfect Watch: ſo is it in the complaints that we make for our ſoules, or the ſoules of others; if you ſee a man that you would have reclaimed, you ſay if there were a ſtability of minde in him, a conſideration of death, a right knowledge of things, a ſenſe of ſinne, if there were grace in his heart to eſtabliſh him, then he would be thus, and thus. Conſider that he who is the *Lord* of being, is able to make up theſe wants: ſo if our complaints be for our ſelves, they all come from ſome wants; but know that he who is the *Almightie God*, that makes all things to be, he can give thee conſtancie, he can enable thee to doe all things, and *ſtrengthen the weake hands and feeble knees, Hebr.* 12. He that is full of being, as the Sunne is of light, and

Heb. 12.

the

the Sea of water, thinke with thy ſelfe that hee alone is able to give being to every grace, and to make up every defect, and give that to thee which thou haſt not, and to all whom thou haſt to doe with, as thy wife, children, friends, &c. he can make things that were bad, good and uſefull, and ſo make thy friend good alſo, as he did *Oneſimus* for *Paul*; thinke with thy ſelfe that the *Lord* of being can doe it, and hee onely can doe it: here every creature is at a ſtand to make a being; therfore goe to him, and give him the praiſe and glory of this his Name.

2 In croſſes.

And as it ſhould move us to doe this in our wants; ſo it ſhould helpe thee in all thoſe great croſſes that afflict thee: For every croſſe is in that *which is not*; as *Rachel wept for her children that were not*: You ſhall ſee in *Abraham, he beleeved in* GOD, even in GOD, *who quickeneth the dead, and calleth thoſe things which be not, as though they were*, *Rom.* 4. 17. This was *Abrahams* caſe, he was to loſe his ſonne, for ought that he knew, yet he comforted himſelfe in this, that *Iehovah*, the mighty *God*, that is the *Lord* of being, he that calleth things that are not, as if they were, hee could either give him his ſonne againe, or one that was as good as hee. Thus hee did comfort himſelfe; and ſo may we upon all occaſions: *God* can make things to bee that are not. Take *Iob*, when his houſes, his children, eſtate, all were gone, and all *were not*, yet *Iehovah*, he that makes things that are not, did not he make all things to returne againe? So *David*, when things were not, when

Rom. 4. 17.

when his Kingdome was not, when his good name was gone, as wee ſee by *Shimei's* curſing, what a name he had, yet *God* did make all to come againe. *Naomi*, when all was gone, her husband and her ſonnes gone, and they *were not*, yet hee that was the *Lord* of being gave her a ſonne, and a daughter, that brought her in more comfort than her owne ſonnes would. And this is the uſe that I would have you to make of it.

When thou haſt loſt any thing, when thy ſons or thy goods are gone, he can make up all: Hee who could make up the abſence of *Chriſt* to the Diſciples, as he did by his Spirit, ſo that it was better with them than before, they had more comfort and knowledge, and could doe greater miracles, that *God* can ſurely make good any other loſſe the moſt pinching. For you muſt remember that he is IEHOVAH; you ſhall finde that name often uſed on this occaſion; ſtill it is added, *I am* IEHOVAH. But to take the preſent Scripture, there you ſhall ſee, what ground there is for this uſe we now make of it, *Chap. 6.6. Wherefore, ſay unto the children of Iſrael, I am the* LORD, *and I will bring you out from under the burthens of the Ægyptians*, &c. The meaning of it is this: many objections might be made by *Moſes*, (and this is the reaſon, why *God* reveales this Name to *Moſes*.) Alas, ſaith *Moſes*, who am I? Shall I go unto *Pharaoh*, and bid him let the children of *Iſrael* goe? What am I to be ſent on this errand? Saith the *Lord*, Goe, tell him; *I am*, or *Iehovah*, hath ſent thee unto him: and thoſe objections

Exod. 6.6.

jections are obſervable that *Moſes* makes:

I am of a ſlow mouth, and of a ſlow ſpeech. *Object.*

Why? ſaith the LORD, *I made the mouth: goe therefore, and I will be with thy mouth, and teach thee what thou ſhalt ſay.* *Anſw.*

Againe, *I am of uncircumciſed lips, and how ſhall Pharaoh hearken unto me?* *Object.*

Saith the LORD, *I have made thee a God to Pharaoh, and Aaron thy brother ſhall be thy Prophet.* *Anſw.*

Where obſerve this, by the way: A man would wonder why *Moſes*, that went to ſuch an one as *Pharaoh*, ſhould complaine, that he was a man of uncircumciſed lips. One would thinke that *Pharaoh* being a carnall man, that uncircumciſed words would pleaſe him better; but it is, as if he ſhould ſay; *Lord*, when there is any circumciſednesſe in my lips, then there is no authority in my ſpeech. The leſſe circumciſion there is in any mans lippes, the leſſe authority there is in his ſpeech; as it is ſaid of *Chriſt*, that hee *ſpake with authoritie*, for his lips were circumciſed. But to take this objection away; ſaith the LORD, *I am Iehovah, I will be with thee, I will circumciſe thy lips.*

Yea, but will *Pharaoh* be moved with words? *Object.*

I am Iehovah, ſaith the LORD, *I will make that to be, which is not: I will ſend plagues among them and then he will let them goe.* *Anſw.*

But when they are gone, they are a weake and a naked people, how ſhall they doe to live? *Object.*

Saith GOD, *I will give them favour in the eyes of the Ægyptians, and not ſend them empite, and I will provide food for them.* *Anſw.*

So

So *Moſes* went. A ſtrange kinde of errand; as if one ſhould goe and tell the great *Turke*, that the *God* of the *Chriſtians* hath ſent to let them goe: but yet *Moſes* goeth; and all that comforted him, was the revealing of his Name.

Now apply this to your ſelves; when you are in any diſtreſſe, know that he that made the heavens and the earth, can give a being to all theſe things: *Eſay* 50.10. *Who is among you that feareth the Lord, that obeyeth the voice of his ſervants, that walketh in darkeneſſe, and hath no light? let him truſt in the name of the* LORD, *and ſtay upon his* GOD. He that walketh in darkeneſſe, and hath no light; let that bee thy caſe, that every thing is deſperate, thou ſeeſt not a jot of light, nor ſpark of hope, yet truſt in the name of *Iehovah*, hee can make light, when there is none; a man that hath no grace in his heart, let him truſt in *Iehovah*, that ſaith in his heart, I would I could be rid of ſuch a luſt, and that I could keep holy the Sabbath, but I have nothing in me, my heart is emptie of all; (this is the complaint often even of thoſe that have grace:) why, if there be no light, no grace, yet he can work it; and ſo *Paul* applyes that in *Gen.* 1. *there was darkeneſſe and no light*, to himſelfe and them, in 2 *Cor.* 4.5. *He that commandeth light to ſhine out of darkeneſſe*, &c. I, ſayes he, and we *Gentiles* were in darkeneſſe, and had no light; yet *God commanded* light to ſhine into our hearts, and into mine, the darkeſt of all the reſt. So learne to apply the ſame to thy ſelfe; he that is in darkeneſſe, and hath no light, yet let him truſt

Iſa'. 50.10. opened.

Gen. 1. 2 Cor. 4.5.

truſt in the Name of *Iehovah*; beloved, that is faith. If you ſhould expect no more of *God*, than a man can doe, or a creature can doe, it is not worthy the name of faith: as this is proper onely to *God*, to give being to things that are not; ſo it is the propertie of faith, when things are not, to beleeve in the name of *Iehovah*: therefore, there would thy faith be ſeene;

Not to faint in the Churches miſerie.

And as for thy ſelfe, ſo for the Churches alſo, you ſee now, to how low an ebbe they are brought, and yet they cannot bee lower than the eſtate of the *Iſraelites* was in *Ægypt*, and when they were in captivitie; yet conſider, that that *Iehovah*, who is the *Lord* of being, is able to raiſe the Churches, and to give a new being to them: *But yet in it ſhall be a tenth, and it ſhall returne, and ſhall be eaten; as a Teile-tree, and as an Oke, whoſe ſubſtance is in them when they caſt their leaves; ſo the holy ſeed ſhall bee the ſubſtance thereof*: That is, when you ſee the Churches goe to wracke, when you ſee them cut downe like a mightie wood that is cut downe, or that is ſpoiled of its glory in the Autumne: So when you ſee the glory of the Churches thus taken away, yet there is a holy ſeed, which ſhall be like a root or bulke of a tree. So ſhould you ſee the Churches overthrowne, laid under feet, ſo that there were no hope of them, ſo far as we could ſee; yet be aſſured, that there is a holy ſeed, that ſhall riſe, and ſpread it ſelfe againe, even as a little root ſpreads it ſelfe into a great tree; & how ſhall they doe it? ſaith the *Lord*, *I am Iehovah*, I can give a being, I can inlarge their being.

Eſai. 6. 13.

But

Object.

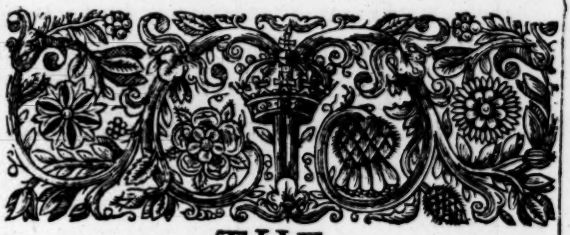
Answ.

Isai. 42. 13, 14.

But you will say, why then is it that they are brought so low?

Consider, that it is the *Lords* usuall course to sit as a man in sleepe, but saith he in *Isai.* 42. 13, 14. *The* LORD *shall goe forth as a mightie man, he shall stirre up jealousie like a man of warre; hee shall crie, yea roare; hee shall prevaile against his enemies: I have long time holden my peace, I have refrained my selfe, now will I cry like a travelling woman, I will destroy and devoure at once.* He useth three expressions there, to shew what hee will doe for his *Church* in extremitie; *I will raise my selfe like a Giant*, &c. and when he comes, he will come suddenly, *as paines on a woman with childe* come suddenly, so saith the LORD; *When you looke not for me, then will I come, there shall goe nothing before me, I will come on a sudden*; and not only so, but he will *cry as a Giant*, he will doe it strongly, and he will doe it effectually; so as he will bring it to passe as *a man of warre*, and so he will doe for his Church againe, he that hath raised it in former times, he will doe it now; therefore let us not faint and give over hoping, for he that is Almightie, hee is able to doe all these things: Hee who could in *Ioel* destroy the armie of Catterpillars, and leave a blessing behinde him; can doe the same as well to men, (though never so many) who are the enemies of his Church.

THE



THE SEVENTH SERMON.

EXODVS. 3. 13, 14, 15.

13 *And Moſes ſaid unto* GOD; *Behold, when I come unto the children of Iſrael, and ſhall ſay unto them*; *The* GOD *of your Fathers hath ſent me unto you, and they ſhall ſay unto mee, What is his Name? what ſhall I ſay unto them?*

14 *And* GOD *ſaid unto Moſes,* I AM THAT I AM. *And he ſaid, Thus ſhalt thou ſay unto the children of Iſrael*; I AM *hath ſent me unto you.*

15 *And* GOD *ſaid moreover unto Moſes, Thus ſhalt thou ſay unto the children of Iſrael*; *The* LORD GOD *of your Fathers,*

thers, the GOD *of Abraham, the* GOD *of Isaac, and the* GOD *of Iacob hath sent me unto you: this is my Name for ever, and this is my memoriall unto all generations.*

Vse 3. To give him the praise of his *Being.*

IF *God* be the LORD *of being*, full of being in himselfe, and giving being to every thing; learne then to give him his praise, *Psal.60.4. Yee shall praise the* LORD, *and yee shall extoll him by his Name* IAH. For he only brings enterprises to passe; as hee gives being to every thing, so he gives being to all the workes that are wrought by the creatures. If our being be from him; much more all our works are wrought by him, because they are but dependants on our being. Now this *God* takes to himselfe, as most proper to himselfe, and that from his Name, *Iehovah*; there be many places for this; *I will doe it, for I am* IEHOVAH, &c.

To say I will doe such a thing, what a sinne it is.

Now if the creature shall say; I have such a purpose, such a project in my heart, and I will doe it, I will bring it to passe; what is it but to arrogate that to himselfe, which is proper to *Iehovah?* which is a greater sinne, than we are aware of; for it is no lesse than *Idolatry*; and the *Lord* so takes it; *Isai.42.8. I am the* LORD, *that is my Name, and my glory will not I give to another, neither my praise to graven images*; that is, I will take a speciall care, that you shall not say, that you

I
It is *Idolatrie.* Isai.42.8.

your images doe bring things to passe, for then they should be called *Iehovah*, it being proper alone to me, to bring any thing to passe.

So a man may apply it to any thing else; if a man shall say, that his owne wit, or worth, or industrie, &c. doth bring things to passe; he takes that praise which peculiarly belongs to *God*, and gives is to the creature; whereas the *Lord* sayes, *Iehovah* is my name, and there is not the least thing, but I bring it to passe. Take heed therfore of that secret *Idolatry*, *God* hates it; it is a place which you know, *Hab.* 1. 16. *Therefore they sacrifice unto their net, and burne incense unto their Dragge; because by them their portion is fat, and their meat plenteous.* Sacrifice is due onely to *God*: now to goe about any thing, and to say, that thy wealth brings it to passe, is to sacrifice to thine owne net, that is, to attribute that to thy selfe, which is proper only to him. Hab. 1. 16.

Againe, as it is Idolatry, so it is a vaine thing to doe it; for we are notable to do any thing; *Psal.* 37. *He will bring it to passe*; there the *Lord* takes it as peculiar to him only; therefore in *Isai.* 26. 12. (you may compare them both together) it is said there, *Lord, thou wilt ordaine peace for us, for thou also hast wrought all our workes in us*. The scope of this place is this: Other men (saith he) they forget *God*, they carry themselves aloft, but it is hee that will ordaine us peace, though none else shall put his hand to it; it is he that doth *all* our works for us, not our speciall workes only, but all; it is not any man, or any creature that doth them, it

2 It is a vanity. Psal. 37. 5. Isai. 26. 12.

is he that workes all our worke for us. And if we did beleeve this, we ſhould looke upon him with another eye, and ſerve him after another manner; we ſhould be more dependent on him, we ſhould bee more fervent in prayer; and not when wee would do any thing, turne every ſtone, and knock at every creatures doore, to ſee what helpe they could give us; but our eye would bee towards him; for it is in vaine to runne to them; no creature can doe it, there is no enterpriſe but hath many wheeles, and the ſtopping of one wheele hinders the whole enterpriſe; and it is hee, that turnes all thoſe wheeles, commands all, muſt bring it to paſſe, or elſe the leaſt thing will hinder our greateſt enterpriſes; therefore you ſee that the faireſt bloſſomes of our endevours doe often wither, and the unprobableſt things doe come to paſſe.

See it in *David*, to give you an example of it; when he would truſt GOD, he had a promiſe of the Kingdome, but not by himſelfe; his owne power ſhould not doe it; and yet the wheeles of *Gods* providence did bring it to paſſe. So when he ſtaid his hand from killing *Nabal*, did not the *Lord* bring it to paſſe in a better manner than hee could have done? And when he had the Kingdome, *Abner* was his great enemie, but yet *David* did nothing, but that which was right; and you ſee how *God* did bring it to paſſe, hee tooke away his life without any hand of his. So *Iſhboſheth* was his enemie, yet when *David* ſate ſtill, and did nothing, his head was brought to him; (though

(though they that did it, did it wickedly) yet it was an act of GODS providence to him. Thus things are done for the best, when wee commit them to him; but if wee doe them our selves, we are as they that *fished all the night long, and caught nothing*, but when *Christ* came, and bade them to cast in the net, then they inclosed a great multitude of fishes: So it is with us, when we goe about any enterprise, it is in vaine, we are not able to doe it. There is a double going about any enterprise; when wee goe about an enterprise without *God*, and when we goe about it with him. When we goe about it without GOD, I confesse, that yet some things are brought to passe; and that will serve to answer an objection which you have fully expressed in *Psal.* 37.7. *Rest in the* LORD, *and wait patiently for him; fret not thy selfe because of him, who prospereth in his way, because of the man who bringeth wicked devices to passe*, &c. There is the objection.

Psal. 37.7.

For when we teach this doctrine of trusting in *God*, as *David* had before, *verse* 5. The objection then is; there are many that doe not trust in *God*, and yet they bring their things to passe?

Object.

1 To this we answer, that either they doe it not, it withers under their hand;

Answ. Of those that trust not in *God*, and yet doe prosper.

2 Or else, if they doe it, it is to no purpose, they receive no comfort from it. Therefore hee addes; *the evill doer shall be cut off*, that is, though they doe goe farre in an enterprise, yet they never come to the end, they reape not the fruit of it, hee cuts them off; so that, if you looke

to the issue, it is as good as nothing.

3 It tends to their owne hurt, to their owne ruine; if they get wealth, favour with great men, credit, &c. the sword turnes into their owne bowels, *their ease slayes them*, and it turnes to their owne destruction. Therefore take heed of it; if thou doest goe about it with *God*, hee will give thee the comfort of it. One thing brought to passe by him, is better than a thousand by themselves without him.

Vse 4. Learne the vanity of all creatures, and the remedie against it.

Learne from hence the onely remedy against the vanity that all creatures are subject to, that we have to doe withall; for what is the reason of that mutabilitie, we finde in all things? Is it not from hence, that they have no being of their owne? If you looke to the rocke, to the foundation; from whence they were hewen, and to the hole of the pit, from whence they were digged, they were made of nothing, and are readie to returne to nothing. Take a glasse, or an earthen vessell, they are brittle; if you aske the reason, they are made of brittle materialls: plate is not so; so that this is the reason of all the vanity under the Sunne, because they are made of nothing. Therefore there is no way to remedie this, but to looke up to *God*, Acts 17. 28. *For in him we live, move, and have our being.* This is the meaning of it; They have not onely had their being from him at the first, but their being is in him. We have our being in him, as the beames in the Sunne, and an accident in the subject.

Acts 17.28.

Then,

Then if thou wouldeſt have conſtancie in any thing, thou muſt looke up to *God*. Every creature is mutable; it is ſo far unchangeable, as conſtancie is communicated to it from the unchangeable *God*.

Conſider this for matter of grace. When thou haſt got any good deſires, or good purpoſes, at any time, remember that the being of them comes from *God*. Hence it comes to paſſe, that good purpoſes oft-times doe come to nothing, and like ſparkes goe out againe; becauſe wee remember not that they are from *God*; wee thinke that if wee have good purpoſes to day, if wee bee ſpiritually minded to day, wee ſhall be ſo to morrow; and thus you deceive your ſelves, you muſt conſider that the being of them comes from *God*: that place is remarkeable, 1 *Chron.* 29. 18. when *David* had rejoyced that the people had offered willingly, hee prayes that GOD *would keepe it in the imagination of the thoughts of their hearts*: If we would thus hang upon him, and depend on him, when the Spirit hath breathed in us at any time, when we have any ſparks of truth, and are warmed with any holy affections, if wee would give him the glory of this, that he gives being, if we would make this prayer that *David* doth, you would finde it a meanes to make you more equall, and more even in grace. And what I ſay of this, I ſay of all other things. It is the fault of us all, we are ſubject to that which is ſaid of wicked men, *Iſai.* 56. 12. *Come yee* (ſay they) *I will fetch wine, and we will fill our ſelves with ſtrong drinke,*

1 Chro. 29.18.

Iſai. 56.12.

drinke, and to morrow ſhall be as this day, and much more abundant.

Now, whence comes this? let a man have health to day, he thinkes he ſhall have it to morrow; let him have peace and friends to day, hee thinkes it will bee ſo ſtill. This is every mans thought; and it ariſeth from hence, that we forget *Iehovah*, he that continues the being of every thing. If we did remember this, we ſhould ſay; I doe not know whether it bee his pleaſure that gives being to them: I know, that if he withdraw his hand, they will come to nothing. It is a great fault to boaſt of to morrow; hereby you detract from *God*, and diſhonour him exceedingly, you ſee how he complains of it, *Iam.* 4.13,14. you enter upon his royall prerogatives. It is, as if a man ſhould challenge many 100. acres of ground, and hath not one foot; for future times are properly the *Lords*. Now, when we will anticipate things in our thoughts, and rejoyce in our projects before-hand, as if they were come to paſſe; this is a ſinfull rejoycing. And thence it is, that *pride goes before a fall*; becauſe that when a man begins to lift himſelfe upon a creature, and to build upon that which is but vanity, then the *Lord* begins to take away our foundation, and hinder our purpoſes, and then he falls and periſheth. Why doeſt thou boaſt of to morrow? Knoweſt thou what is in the wombe of the day? thou knoweſt no more, than they know, what is in the wombe of a woman, till they ſee it.

Not to boaſt of to morrow.

Iames 4.13,14

Now, GOD hath an over-ruling hand in all theſe,

theſe, and therefore hee doth diſappoint us, becauſe wee are readie to give to the creature that which belongs to himſelfe; therefore, if thou wouldeſt have any thing to continue, depend upon him, becauſe all things elſe are ſubject to vanity, and he only gives being, and continuance to them all.

The Attributes of GOD *in generall.*

NOw wee come to declare to you, how this *Eſſence* of *God* is made knowne. It is by his *Attributes*; and they are of two ſorts:

The Attributes of *God*, are of two ſorts.

1 Either ſuch as deſcribe *God* in himſelfe.

2 Or elſe ſuch as declare *God* as hee is to us. Other diviſions there are, but this is the beſt that I can finde; becauſe it agrees with the ſcope of all the Scripture.

For the firſt, thoſe Attributes that ſhew *God* in himſelfe, as when the Scripture ſaith, that *God* is *perfect*; as, *Be yee perfect, as I am perfect*. So when the Scripture ſaith, that hee is *unchangeable, almightie, eternall*; theſe ſhew what he is in himſelfe: then his other Attributes ſhew what he is to you, as that he is *mercifull, patient, abundant in mercie and truth*, and that he is *all-ſufficient* to you, &c.

The first Attribute *of* GOD.

I *God is perfect*

FIrst then, wee will take this out of the Text, I AM *hath sent me unto you.*

That *God* is *perfect*; he hath all the kindes, degrees, and extents of being in him. There be divers kindes of being in the world; some have more, some lesse; some have a more excellent being, some have a lesse excellent; some have a larger being, some a lesser, and yet all are in him; and this is his perfection. Imperfection is a want of some being; Perfection is to have all the degrees of being, that belong to a thing in his kind, but all is in *God.*

Imperfection and perfection what.

Now *God* is said to be perfect:

I *God* before all things. Act. 17.25.

Because hee being before any thing was; therfore, he must needs be full, without them and whatsoever they have, they receive it from him. You shall see this in *Act.* 17.25. *Neither is he worshipped with mens hands, as though hee needed any thing, seeing he giveth to all life and breath, and all things.* He proves there, that *God* is perfect; because he needs nothing, seeing *hee gives to all life, and breath, and all things.* That which is said of man, may be said of every thing else; *What hast thou, that thou hast not received?* Therefore hee that gives it, must needs bee full of it. It is said that he made man after his owne Image; and so he makes every thing else, he is the life of them all. Now the sampler and the life hath more in it,

it, than the image; and therefore the life, and first originall; the realty, and first beginning must needs be perfect in himselfe.

There is none that can set limits to *God*, that can set land-markes or bounds to his entitie or being. Every creature hath his severall bounds and limits, thus farre shall they goe, and no further; but who hath set bounds to him? When he had set forth his Essence in *Isai.*40. he addes, *To whom will you liken* GOD *? or what likenesse will you compare unto him?*

2 *God* without limits.

Isai.40.

There be these differences betweene the perfection that is in *God*, and that which is in any creature:

Five differences betweene the perfection that is in *God* and which is in the creatures.

All creatures have perfection within their own kinde only, and in such a degree; but he is simply and absolutely perfect, without all respect, without all comparison, he is a mighty sea of being, without banke and bottome;

1 *Gods* perfection is absolute.

They have all some imperfection mingled with it; as, take all the creatures, the Angels; take all the Saints, when they are in the highest top, and full of all their blessednesse, yet they have some imperfection, as *Iob* saith; *hee hath charged them with folly.*

2 Vnmixed.

But you will say; they are perfect in their kind, how then are they imperfect?

Object.

They have a negative imperfection, though not a privative; they are not deprived of that which should bee in them; yet there is a negative imperfection, that is, there be many perfections, which they have not; it cannot be said of any creature,

Answ. Negative imperfection in the saints.

1 Iohn 1.

creature, as, 1 *Ioh.* 1. *That in it there is light, and there is no darkeneſſe at all:* Of him only can it be ſaid, there is no creature ſo perfect, but it hath ſome imperfection.

3 Vncapable. of ſin and miſerie.

The creature though it be perfect, yet it is capable of ſinne and miſery, and it is in poſſibilitie to loſe that perfection it is in; but *God* is not in poſſibility to loſe that perfection he hath, neither can he be capable of ſinne.

4 Subſtantiall.

Take the beſt, and moſt exquiſite creatures, the Angells; their perfection is made up by ſome things, that are no ſubſtances, by circumſtances, which are not ſubſtances, which may be ſeparated, (though they are not;) there is ſomething in them which is better, ſomething which is worſe; a ſubſtance and an accident, and every accident is ſeparable, it may bee loſt; you ſee the evill Angels, they fell, they loſt that they had: but *God* is a perfect ſubſtance, wholly ſubſtance; there is nothing in him, by reaſon of which it may bee ſaid, there is ſomething in him that is beſt, ſomething that is worſe.

5 Without want.

Though they have perfection, yet they have alwayes need of ſomething; now *God* hath need of nothing. The creatures though full of perfection in their kinde, yet ſtill they have exceeding great need of ſomething. As you ſay of a river, you will ſay it hath need, though it be full, it hath need of the fountaine to maintaine it; ſo may I ſay of the creatures, though they be full of perfection in their kinde, yet they have need of that fountaine, from whence their perfection commeth,

commeth, which if it be ſtopt, they will come to nothing.

Thus *God* is infinitely perfect and immenſe, having no limits: For all limits are either from the matter or from the forme; the forme is limited, becauſe it wants matter to carry it to a further extent; and the matter is limited, becauſe it is bounded with ſuch a forme; but in *God* there is neither matter nor forme; as there is nothing without him, ſo there is nothing within him to bound that largeneſſe of him which he hath. *Reaſon.*

But now to apply this:

If *God* be thus full of being, as the ſea is full of water, and a thouſand times fuller; then all that you can doe, reacheth not to him; *Pſal.* 16.4. *It extends not to him*; the ſinnes that you commit hurt him not; all the righteouſneſſe you performe, doth not pleaſure or benefit him: and if it be ſo, then conſider what little cauſe you have to murmure againſt him at any time, upon any occaſion. For all diſcontentment among the creatures comes from hence, that their expectation is not ſatisfied; and what is the reaſon, why it is not ſatisfied? but becauſe they thinke that there is ſome reaſon why they ſhould bee reſpected. Therefore examine your owne hearts, whether there be not a ſecret popery in your hearts, that you think, that you can do ſomthing that reacheth to *God*, that he ſhould reſpect you for: but if *God* be thus full, thou canſt doe nothing, that can reach to him. But you ſhall ſee how prone men are to this; are we not ready to ſay; Why am I not in ſo

Vſe 1. Then all we can doe, reacheth not to him, to merit any thing. Pſal. 16.4.

Diſcontentment whence it is.

so great a place as another? Why have not I more gifts? Why have I not greater imployments? Why have I such imperfections? Why am I thus subject to diseases and crosses? Whence comes this? Because we expect something; because wee thinke we are not well dealt with; and why doe we thinke so? because men thinke, that there is something in them, why they should be lookt after, they thinke that they have carried themselves so, that they thinke there is something in justice due to them. But if thou canst say with *David*, and *Iob*, and as CHRIST saith to his disciples; *When you have done all*, that you can, *say that you are unprofitable servants*. What if *God* will not have *David* to build a Temple, but his sonne must doe it? Or *Moses* to lead the children of *Israel* into the Land of *Canaan*, but *Ioshua* must have the glory of it? They must be content; yet they did more for *God*, than ever thou canst doe; therefore thou must labour to bee content also. The creature doth but take of him whatsoever it hath, and therefore it can give nothing to him; and shall the River bee beholding to him that drinkes of it, because hee comes and quencheth his thirst? Or shall the Sunne bee beholding to him that hath the use of his light? When thou hast done all that thou canst, say thou art an unprofitable servant, thou canst doe nothing that reacheth to *God*; therefore labour to be vile, and low in thine owne eyes, and willing to be disposed of, as it pleaseth him.

We must be content with *Gods* disposing of us.

Simile.

Vse 2. Againe, if this bee so, then consider the freenesse

neſſe of his grace, in all goodneſſe which hee beſtowes: for to have done any thing for a man before-hand, doth leſſen the benefit beſtowed. Now conſider, that thou haſt done nothing to the *Lord*; therefore labour to magnifie the *Lord*, that hath beſtowed it upon thee: For this cauſe the *Lord* will have juſtification by faith, and not by workes, that he might be magnified: And ſo he will have ſanctification, not by the power of free-will, but by the infuſed grace of his Spirit, that no fleſh might boaſt. It is the *Lord* that is full, it is hee that gives it to thee, thou canſt doe nothing to him; *Rom.*11.35,36. *Who hath firſt given to him, and it ſhall be recompenced him againe; for of Him, and through Him, and to Him, are all things*, &c. As if he ſhould ſay, the *Lord* out of his free grace had ſhewed mercy to the *Iewes*, (for of them he there ſpeakes) they were wet, like *Gedeons* fleece, when all the world was drie. Afterwards it pleaſed him to bedew the *Gentiles*, when the *Iſraelites* were dry; well, hee hath done this, ſayes *Paul*, and what haſt thou to ſay to him? Did he any wrong? Is hee not free? May not he doe what he will? This is one uſe. Another is, that you ſhould bee content with his diſpoſing; he owes nothing to any; for *of him, and through him, and for him are all things; to him be glory for ever; Amen.*

This perfection of his ſhews the freeneſſe of his grace and goodneſſe in all he gives.

Rom.11.35,36

If hee be thus full, that the creature doth nothing to promerit at his hand, then thou mayeſt goe to *God*, though thou haſt no worth in thee; though thou haſt done little ſervice to *God*, yet goe

Vſe 3. To goe to *God* with faith, though wee have no worth in us to move him.

goe to him, and say; *Lord*, I have done nothing; if I had done much, yet it would not reach to thee; thou art full of perfection, and blessed for ever: therefore a man may goe to him with great faith, and aske great things of him, though he be little worth, and hath done little service for him. For, if thou didst *God* any good, thou mightest goe to him and say, I have done this and that for thee, therefore recompence me. But seeing it is not so, therefore labour to goe to GOD in faith, and when thou goest, thinke with thy selfe; why may I not have it aswell as another? Doe not say, I am not so holy, and I cannot doe as *Paul* and *Moses*, their workes did nothing to him. Thinke with thy selfe, that when he first chooseth a man, he doth it freely; and thinkest thou that he is not the same afterwards? Therefore, now thou mayest go to him on this ground with boldnesse, because whatsoever thou doest it is nothing to him.

Vse 4. *God* hath no need of any man or creature.

Moreover, if the *Lord* be thus full in himselfe, then he hath need of nothing. He therefore saith to all the men in the world and to all things; he saith to Princes, I have no need of you; to rich men, I have no need of you, or of your wealth; he saith to Schollers, that have excellent parts, I have no need of you: therefore say not, I am undone, or the Churches are undone, because Princes are not for you; because men helpe you not, for *God* can helpe them alone; hee doth not need Princes: *When there was none*, saith the LORD, *I stirred up my selfe like a mightie Giant*, hee needs no

no helpe, he is moſt perfect, full of being, able to doe whatſoever he pleaſeth.

Vſe 5. That many periſh is nothing to him

Againe, conſider with thy ſelfe, that if thouſand thoulands periſh, it is nothing to him; hee cares no more for the deſtruction of the whole world, than thou doeſt for the throwing away of a little duſt; he is full of excellencie and perfection; you ſee how often hee ſweepes away whole kingdomes with the beſome of deſtruction, nay, he ſwept away the whole world by the Floud, as you doe ſweepe a little duſt out of your houſes. Therefore do not thou diſpute with *God*, and aske why are ſo many damned? why are ſo many ſwept away? thinke with thy ſelfe, that hee, that was before all things were, will be when they are gone: therefore learne with *Paul*, to reverence his judgements, to feare and tremble before him. He is full of being, and though thou periſh, what is that to him? Wilt thou diſpute with *God*? thou art but a particle of duſt. What art thou that contendeſt with him? let the Potſheard ſtrive with potſheards of the earth, but not with *God*. Shall the clay ſay to him that faſhions it, what makeſt thou?

Vſe 6. His Commandements are for thy good.

Againe, if *God* be thus full, then conſider why hee hath laid ſuch a commandement on thee, to doe ſuch and ſuch things. Is it for himſelfe? no, for thy righteouſneſſe, thy keeping of his Law reacheth not to him. What is it for, then? Surely it is for thy ſelfe, and for thy good. If for thee he hath commanded, and every commandement is for thy wealth; then conſider what reaſon thou

thou haſt to walke in his waies; he ſaith, as kinde parents to their children, when they exhort them to good courſes, it will bee for your owne good; and if you doe it not, it will bee for your hurt: as it is ſaid of the *Sabbath*, *It was made for man, and not man for the Sabbath*; that is, *God* appointed the *Sabbath* for mans advantage, he would be undone elſe; he would grow wild, and forget *God*: and as it is ſaid of the *Sabbath*, ſo it is true of every Commandement; therefore that is put to every Commandement; *The Commandement, which I command you for your wealth, Deut. 6. 24.* that is, when ever I command you any thing, it is not for mine owne ſake, not, that I might be ſerved and worſhipped, (though that is joyned with it) but it is for your profit, whatſoever I command. This then ſhould ſtirre us up to goe about holy duties willingly, after another manner than we doe. No man will ſerve himſelfe unwillingly, (though, it may be, he will other men.) Now, all the Commandements of *God* doe tend to our owne advantage: for to that end hath he appointed them. *Keepe the Commandements, and live in them*: you live in them, as fire doth by wood, and the creatures by their food. If a man did conſider this hee would doe this in another manner; wee goe about our owne buſineſſe with intention, becauſe it is our owne; ſo if wee were perſwaded, that what GOD did command, it were for our owne good; you would doe it with all diligence; you would not only goe, but runne the wayes of his Commandements; you would not only *take hea-*

Deut. 6. 24.

ven,

ven, but you would *take in with violence,* and with all your might and ſtrength, you would do whatſoever he commands, for it is for your owne profit, and not for his.

If *God* be thus ful, then you ſhould give him the praiſe of his perfection, and ſtay your thoughts upon him. It as a thing that we come ſhort of, for the moſt part, for we are ready to aske, what is *God* to us? what profit, what good is it to us? (for that is the baſe nature of ours:) but grace teacheth us otherwiſe, wee muſt learne to know *God,* to honour and magnifie him in our thoughts for himſelfe. Some men have a greater knowledge of *God,* ſome leſſe; he that hath more, he is able to ſet him up higher in his apprehenſion, and to give him the more praiſe, *Pſal. 68. 1. Exalt him in his name* IAH; that is, conſider that he alone is ful of being, and gives being to all things, therefore (ſaith he) praiſe him, and extoll him for this, and let your thoughts be upon him.

Vſe 7. To praiſe *God* for himſelfe, give him the honour of his perfection.

Pſal. 68. 1.

But muſt it be a bare and empty thought of him onely?

Queſt.

No, you ſhall know it by theſe foure things, if you thinke aright of *God* indeed:

Anſw.

Thou wilt eſteeme his enmitie and friendſhip above all things; thou wilt not regard the creatures at all, either in the good, or hurt that they can doe thee: if thou canſt ſee the fulneſſe of being that is in him, and the emptineſſe that is in every creature; then, if he be thy friend, he is all in all to thee; and if he be thine enemie, thou wilt conſider that hee that is full of all ſtrength, and

1 Foure ſignes of entitling *Gods* perfection.

power, and being, that he is thine enemie, and that his enmity is heavy, for hee *which is*, is against thee. If the creature be set against thee, it is but as a little clay or dust, they cannot hurt thee, unlesse his arme goe along with it; and then it is not that creature, but his arme that doth it: As *when they came to take Christ*, it is said, *hee passed thorow the midst of them*; they were to him as a little dust, and as the armie that came against *David*, *Ioshua*, and *Elisha*, they were to them as a little water; but when *God* comes against a man, then every little thing, if he pleaseth to extend and joyne his power, he is able therewith to quell the strongest man. Then, *one man shall chase a thousand, and a thousand shall put ten thousand to flight*, Deut. 28. He is a mighty river, that caries all before it, *Nahum* 1. Therefore regard the enmity of the creature, as small things, his enmity is only to be respected.

Deut. 28.

Nahum 1.

If thou thinkest of him thus, then thou wilt be satisfied with him; for thou hast him *that is*, and thou wantest only the thing that is not; and therefore thou must say, when thou hast lost any thing, I have lost that which is nothing; when thou hast gained any thing, say, that thou hast gotten that which is nothing: it is a hard thing to say so, but yet it is so; as it is said of riches in the *Prov.* 23. 5. so it is true of honour, pleasure, profit, &c. Indeed riches to men are their substance; so they call them, but to *God* they are nothing; and so he cals them: riches, honour, &c. they have but a little diminutive being, as if they were nothing.

thing. And they are nothing in two reſpects:

1 In compariſon of *God*, they are nothing.

2 Becauſe they are able to doe nothing.

So other compariſons argue, as that they are flowers, and falſe treaſures, and ſhadowes: now doth any man grieve, if his ſhaddow doth diſappeare; or that he hath loſt a flower. Therefore learne to magnifie *God*, for he is all; thou wanteſt nothing, if thou haſt him; he is all in heaven, and why ſhould hee not be ſo here? Becauſe when *Peter* ſaid they had left all; *Chriſt* tels them they ſhould have an hundred fold; and why? becauſe they had a full communion with *God*; and therefore, they had all the comfort that friends or lands, could afford; hee was in ſtead of all to them, as *Paul*, when hee was in priſon, was not *God* all to him? and what need had he of riches, or lands, or friends? for friends are but to comfort a man; and money, it can doe no more than man can doe; and praiſe, and honour doe but knit mens hearts to us; now if we have the light of *Gods* countenance, we need not mans helpe; if *God* will put forth his power for us, what need we any thing elſe? if he will heale us, what needs the Phyſitian? if hee will cloath us, and give us meat and drinke, then what needs wealth?

Therefore labour to be ſatisfied with
him, to prize and eſteeme him,
and to thinke him to be
all in all.

THE EIGHTH SERMON.

EXODVS. 3. 13, 14, 15.

13 *And Moſes ſaid unto* GOD; *Behold, when I come unto the children of Iſrael, and ſhall ſay unto them; The* GOD *of your Fathers hath ſent me unto you, and they ſhall ſay unto mee, What is his Name? what ſhall I ſay unto them?*

14 *And* GOD *ſaid unto Moſes,* I AM THAT I AM. *And he ſaid, Thus ſhalt thou ſay unto the children of Iſrael;* I AM *hath ſent me unto you.*

15 *And* GOD *ſaid moreover unto Moſes,*

Thus shalt thou say unto the children of Israel; The LORD GOD *of your Fathers, the* GOD *of Abraham, the* GOD *of Isaac, and the* GOD *of Iacob hath sent me unto you: this is my Name for ever, and this is my memoriall unto all generations.*

3 *Signe.* A holy magnanimitie in enjoying *God.*

COnsider, whether your minds gather an holy magnanimitie even from hence, that you have the *Lord* for your *God*: for, if he be most perfect, if hee hath the fulnesse of all things in him; then if you have him, the minde is ready to grow to an holy kind of greatnesse; for it is the greatnesse of the object, that makes the minde great: and the greatnesse of the minde appears in this, that it doth not esteeme small things. *Animo magno nihil est magnum*; When a man can, out of this consideration, that the LORD *is my Sunne, and shield, and exceeding great reward,* contemne and reckon all things else as matters of small moment; it is an argument that he hath, in truth, apprehended *God,* as hee ought to apprehend him. I say, this is true holy magnanimity: there is a false magnanimity; when as mens mindes are great, because they grow great with men, because of their great hopes, and riches, and great learning; this is a false greatnesse, because it drawes men from *God*; it is such a greatnesse as the

False magnanimitie.

the arme hath, when it is ſwelled, which riſeth not from the ſtrength and true greatneſſe of it, but from the weakneſſe of it. This is of an ill kinde; but there is another kinde of greatneſſe, when the minde growes therefore to an holy magnanimity, becauſe it is ſet upon the great *God*: as *David*, he had ſuch a magnanimity, *Pſal.* 27. 1. 3. *The* LORD *is my light, and my ſalvation, whom ſhall I feare? The* LORD *is the ſtrength of my life, of whom ſhall I be afraid? Though an hoſt of men ſhould incampe againſt mee, my heart ſhould not feare*, &c.

True magnanimitie.

Pſal. 27. 1. 3.

If there bee any thing in this world to bee regarded, it is an hoſt of men; becauſe it is the powerfulleſt thing amongſt men; but I will not regard it. Why? not becauſe hee was ſtronger than they, but becauſe GOD was his life and ſtrength; when his minde raiſed up it ſelfe to ſuch a greatneſſe, upon this conſideration, then he was able to contemne theſe things, that were to be contemned. Such was the greatneſſe of minde, which was found in *Moſes*, *Hebr.* 11. he cared not for the favour, or diſfavour of the King, *becauſe hee ſaw*, enjoyed, and bore himſelfe upon *him, who was inviſible*.

Hebr. 11.

Conſider, whether you exalt him as *God*, you ſhall know it by this, by ſeeking to him to fill up all thoſe defects and imperfections, that we meet with in our lives, from day to day. Beloved, there are many things that we want; as if we loſe a friend, we complaine of a want; if we loſe father or mother, it is a want; yea, if we loſe no-

4 *Signe.* Exalting him as *God*.

thing, yet we find many defects which we would have made up: now, what is the way to doe it? If thou thinkeſt to make them up by the creature, thou wilt finde it to bee but a ſmall buſh that will not ſtop the gap; but if thou goeſt to him that is all in all, *Coloſ.*3. if thou ſeekeſt to make it up in him, when any thing is loſt: when the bucket is broken, if thou goeſt to the fountaine; if a beame bee cut-off that was given and ſhined thorow the creature, if thou goeſt to the Sunne, that can give the like beame thorow another creature; if thou ſeekeſt to have communion with him, then it is an argument that thou eſteemeſt him as thou oughteſt to doe.

Coloſſ.3.

Object. Every man will ſay; I ſeeke to the LORD, I looke for all my comfort from him.

Anſw. Yea, but how doeſt thou beſtow thy labour? *Iſai.* 55.2. *Wherefore doe you ſpend money for that, which is not bread? and your labour for that, which ſatisfieth not? hearken diligently unto mee, and eat that which is good, and let your ſoule delight it ſelfe in fatneſſe.* Let a man conſider in this caſe, how he beſtoweth his paines: if hee thinke to have all in *God*, he will ſave his paines, and not lay it out upon vanitie, but he will beſtow it to ſome purpoſe; that is, hee will take much paines to ſeeke his favour in all things, and looke to him for a ſupply of all, and not to the creatures, becauſe they can doe but little, they have no power, no ſtrength to doe any thing, they are of no moment; but if *God* be pleaſed to make up the defect, then if he have but little wealth, he will make it to ſerve his turne; if he

Iſai. 55.2.

How to know whether we ſeeke to *God.*

he have but one friend, it ſhall be to him, as if he had many; if he have but a little credit, it ſhall be to him, as if he had a great name, &c. all things elſe will be but of a little bulke without him.

Object.

But the creatures are of great moment, experience ſhewes them to bee ſomething: for, who lives without them? Againe, are not wee commanded to pray for outward bleſſings? and wee are not to pray for that which is nothing. Again, doth not the Scripture reckon them ſo? they are things for which wee muſt be thankefull, and the want of them doth afflict us, and we muſt eſteeme it as a chaſtiſement. Now, no man will be thankfull, or afflict himſelfe for that which is nothing; and therefore there is ſomething in the creature, they are not altogether nothing or vanitie.

That the creatures in themſelves are of no moment to us, are nothing in three reſpects.

Anſw. 1. Their efficacie is from *God.*

To this we will give a threefold anſwer:

Though they be ſomething; yet their efficacy is not from themſelves, but from the *Lord*. *An horſe* is able to doe ſomething, but to ſave a man, it *is a vaine thing*; *the builder builds*, but it is nothing, and the *watch-men watch in vaine*, without the *Lord*; the efficacie that they have to do us hurt or good, is from him, and not from themſelves: If *God* will ſay to the creature, Goe, and doe ſuch a man good, it will doe it, becauſe there goes a concourſe of efficacie from him to doe it: So, if hee ſay to a creature, Goe to ſuch a man, and afflict him, it will doe it, though it bee never ſo ſmall and meane a creature; therfore of themſelves they neither doe good nor hurt, the efficacie that they have is from him, and not from them-

themselves: they are meere instruments; and if *God* withdraw his blessing and cursing, they can doe us neither good nor hurt.

Answ. 2. They are at his command.

We say that they are nothing, because they are at his command; if he would doe us good, hee never wants one to send of his errand; if he will make a man rich, he wants not wealth, it is at his command; if he will give a man friends, hee can fetch them againe; if all thy friends bee present, yet they stirre not, unlesse he command. *The rich and the poore, they meet together, but the* LORD *makes them both.* And in this regard, *riches are* said to be *nothing*, *Prov.* 23. *Riches take to themselves wings, and fly away*; And, *why doest thou set thy heart upon that which is nothing?* That is, they goe and come at his command; and therefore they are to bee counted as nothing. If a man see a flocke of the best fowle on his land, yet he looks upon them as nothing to him, because they have wings and will fly away; and you should thinke so of all things else; that they have wings, that they goe and come at his command, that they are nothing, because they are nothing to you.

Prov. 23.

Simile.

Answ. 3. They can doe little good at best, and that which they doe is of no continuance.

They are nothing, because as they can doe but little good; so that which they doe, is of no continuance; and therefore they are said to bee vanitie. So that put the case that they have some efficacie in them, (when yet they are acted by the *Lord*;) yea, put the case that they were at their owne command (as they were not) yet they can doe but little good, and that is of so short continuance, that therefore they are vanity, they are nothing;

nothing; becauſe they are little more than nothing; as *Salomon* calleth them; *all things under the Sunne are vanitie*; they are emptie things; and that which is under the Sun cannot reach above the Sunne; and therefore they are ſaid to bee vanitie.

But if you ſay that they are great things, and therefore you ſee how the Prophets did magnifie them, and did ſet forth the greatneſſe of afflictions in the want of them. *Object.*

I anſwer, that they are of uſe indeed, in regard of the weakeneſſe of the creature, and the continuance of this life; but if they be compared to eternitie, they are nothing; and againe, if the *Lord* be with us in the want of them, they are nothing; if the *Lord* ſend us afflictions, and give us his favour and the light of his countenance, all is nothing; if he ſend us into priſon, if hee be with us, it will be nothing: As, on the contrary, if a man had a brave Palace, and *God* was not with him, if he did withdraw his favour from him, it were nothing. *Anſw.*

(***)

The

The second Attribute of GOD.

The second Attribute of *God.*

GOD *is the first without all cause.* Rev. 18.

THe next *Attribute*, which likewise may bee drawne from this place, is this:

That GOD *is the first without all causes, having his being, and beginning from himselfe.* This I finde set downe in *Rev.* 1.8. *I am* ALPHA *and* OMEGA, *the beginning and the ending*, saith the LORD, *which is, which was, and which is to come, the Almightie*; that is, what *Alpha* and *Omega* are in the letters, that I am to the creatures; I am the first, and the last; that is, if I should suffer the creatures to fall, then I should be the last, and I am He they would returne unto, *Rev.* 3.14. *Christ*, according to his God-head, is said to be *the beginning of the creation of* GOD, *Isai.* 44.6. *I am the first, and last:* The meaning of it is, that hee is without all causes, that he is *from himselfe, and by himselfe, and of himselfe, and for himselfe, Rom.* 11.36. that is, hee is the first, hee never had any efficient cause, as all the creatures have; that which hath no efficient cause, hath no end; that which hath no end, hath no forme; (for the forme doth but serve to carry a thing to such an end) that which hath no forme, hath no matter, for the matter is dependent on the forme; and so consequently, he is without all cause. But wee will shew you the grounds of this, they are these three:

Rev. 3.14.

Isai. 44.6.

Rom. 11.36.

Reason 1. Else some thing should be before the *Lord.*

He is without all cause: for, if there were any cause of him, that cause must needs bee caused, either

either from some other, or from it selfe, not from any other; for then there should be something that is before the *Lord*, that is better than he, from whom he receives all things; but that cannot be: for, then it should be *God*, and not the *Lord*; and it is not from it selfe, because nothing is the cause of it selfe, for then it should be before it selfe, and it should bee better than it selfe; for the cause, though it give the same that is in it selfe, to the effect, as the father to the sonne; yet the cause is better, because that which gives, is better than that which receives.

Againe, it should be different from it selfe, for the cause is different from the effect: therefore it must needs be, that he is without all cause, and the first, and the beginning of all the creatures of *God*.

Wheresoever you see any thing, that hath but a part of another, it must needs receive it from some whole; and if it doth receive it from that which is but a part; yet by degrees it must come to some whole, as to the fountaine; as for example, if iron or wood be on fire, &c. they have but a part of that element, which argues that there is some whole. *Reason 2.*

But it may be said, it hath that part of it selfe originally. *Object.*

That cannot be; because whatsoever hath any thing originally, must have the whole, and not a part; as the Sunne, because it hath the light originally, therefore it hath not a part, but the whole, though afterward it gives light to many; so a fountaine, *Answ.*

fountaine, that hath water originally, hath not the part, but the whole, though afterwards it runnes into many brookes; and if there were but one fountaine, as there is but one Sunne, then all the water would be in that fountaine, as the light is in the Sunne.

Now to apply this, looke upon all the creatures, and you shal find that they have all but part of being; the Angels have one part, men another, and other creatures another part, &c. which is an argument that there is a whole, which is GOD *blessed for ever.*

Besides, it argues that he hath that wholnesse of being from himselfe; for he that hath but part of a thing, both borrow it, and therefore must come to the originall; for nothing is borrowed but it is from another, and not from it selfe; therfore, seeing the creatures have but a part of being, it presupposeth that there is a whole, that there is an immense being, that is of himselfe, and from himselfe, and hath it not from any creature.

Reason.3. Lastly, there is nothing that the eye hath seene, or that the eare hath heard, but it is possible not to be; there is almost nothing but is subject to corruption; but if it be not so, yet they have a possibility not to be; as the heavens, though they are not corrupted, yet they may be: now whatsoever hath a possibility not to be, it is certaine that it was not, & that which was not, is brought to a being by him *that is,* so that you must come to something *which is,* that is the cause, that is the beginning and ending, that is without cause,

that

that is α and ω, he that was, and that is to come.

Now we come to application.

If the *Lord* be without all cause, this we may gather then, that he doth not will any thing, because it is just, or desire it, because it is good, or love any thing, because it is pleasant; for their is no cause without him, all perfection is in him originally.

Vse 1. *God* therefore wils not things because they are just; but they are just because he wils them.

The creatures indeed desire things, because they are good; and love them, because they are pleasant; because they seeke for perfection out of themselves, because they are caused by that which is out of themselves: but this is not so in *God*, who is the first cause, because, of the first cause there is no cause; and of the first reason there is no reason to be given. Looke whatsoever is in the creature, what justice or excellencie, it comes from *God*; and if he should will any thing for this cause; because it is good, there should be a reciprocation, which is impossible. I speake this for this end; that in our judging of the waies of *God*, wee should take heed of framing a modell of our owne, as to thinke, because such a thing is just; therefore the *Lord* wils it: the reason of this conceit is, because we thinke that *God* must goe by our rule; we forget this, that every thing is just because he wils it; it is not that *God* wils it, because it is good or just. But we should proceed after another manner, wee should finde out what the will of *God* is; for in that is the rule of justice and equity; for otherwise it was possible that the *Lord* could erre, though he did never erre

erre: that which goes by a rule, though it doth not ſwarve, yet it may; but if it be the rule it ſelfe, it is impoſſible to erre. As, if the Carpenters hand be the rule, he ſtrikes a right line. The *Angells* and creatures have a rule, and therefore may erre; but it is not ſo with *God*, and therefore what *God* wills is juſt, becauſe he is the rule it ſelfe; therefore in the myſteries of predeſtination, wee are to ſay thus with our ſelves; Thus I finde the *Lord* hath ſet it downe, thus he hath expreſſed himſelfe in his Word, ſuch is his pleaſure; and therfore it is reaſon, and juſt ſuch againſt which there can be no exception.

Vſe 2. *God* may doe all things for himſelfe, and his owne glory

If *God* be without all cauſe, when he may doe all things for himſelfe, and for his owne glory; becauſe he that hath no cauſe above, or without himſelfe, he needs not doe any thing but for himſelfe. The Angells, they have a cauſe above, and without themſelves, therefore they muſt doe nothing for themſelves, but for another, *Rom.* 11. laſt, *Of him are all things, therefore to him be glory*: that place ſhewes us a ground of this, why wee muſt not expect, that *God* ſhould doe any thing for any other end, for any other creature in the world; for having no end above himſelfe, it is impoſſible that he ſhould have any end but himſelfe, *Prov.* 16.4. *The* LORD *hath made all things for himſelfe; yea, even the wicked for the day of evill.* Whereas this objection might be made; Will he caſt men to hell? will hee damne them for his owne glory? Yes (ſaith hee) all his actions even that alſo is for his own ſake; *Rom.* 9.22.

there

there it is more large: *What if* GOD *willing to shew his wrath, and to make his power knowne, endured with much long suffering the vessels of wrath filled to destruction?* &c. This is enough, he hath no end, no cause above himselfe; and therefore it is reason enough, he doth it because he will doe it. And this is a thing to be observed out of the 19. and 20. verses, where the same reason is given that we now speake of, *Who hath?* &c. saith the Apostle, if you looke on *God*, and the creatures, you shall finde this difference betweene them; all the creatures are made, as pots are made by the potters; and therefore, as they have an author of their being, so they doe serve for another end; so that the potter he may appoint what end hee will, and no man can say, why doest thou it? So *God*, because hee is the first cause, hee may have what end he will, and no man can say, why doest thou so? hee may make some vessels of honour, and some of dishonour, and all for himselfe, and his owne glory: therefore, when you see that he did not spare the Angels, but cast them downe into hell, there to be reserved in chaines of darkenesse till the last day; when you see him not sparing the old world, when you see him suffering the *Gentiles* to walke in their owne wayes; when you see him to suffer a great part of the world to be damned, and to perish; when you see him let the Churches to be made havocke of, you should be ready to say thus, *To him be glory for ever*: that is, you should not murmure against him, but glorifie him, and reverence him for ever: for he may

doe all things for himselfe. And this is the reason that is rendred, *Matth.*20.15,16. *May not I doe what I will with mine owne?* He gives it there as the reason, why many are called and few chosen, why the *Iewes* were first; and the *Gentiles* last: why he lets goe many probable men, and chooseth the worst; saith he, *May not I doe with mine owne what I will?* Beloved, this difference is to be observed betweene the creatures and *God*; there is no creature can say of any thing, that this is mine owne, because he made it not, they are not the masters of them; but *God* may doe what hee will, what he pleaseth, because they are his owne. If *God* will take a few out of a Nation, and destroy all the rest, who can say any thing to him? they are his owne; as he is without all cause, so he is without all end. Now, as this is of use to justifie *God*, in that it is his property to be without all cause; so it may teach us;

Matth.20.15, 16.

Vse 3. We should do nothing for our owne ends but for *God*.

That man may not doe any thing for his owne end, but he is bound to doe all for an higher end, as hee that made us hath appointed, for the efficient can make a thing to what end he please. You see it is so with men, as a knife is made to cut, a key to open, &c. and yet they are all of one materiall: so the *Lord* looking downe from heaven, he made of one heape of clay severall creatures, and appointed to every one his several end, which end they must observe and aime at; and if they doe not, they wrong him that made them; and therefore it is hee destroyes them. And so it is with every thing that is made for an end; as fire,

that

that is made to warme a man, if it doe burne the houſe, we put it out; a veſſell that is made to keep wine or beare, if it doe corrupt it, we lay it aſide, and put it into one more wholeſome: ſo doth *God*, he puts to every man his ſeverall end, and therefore he gives them ſeverall gifts, and ſeverall callings: himſelfe, indeed, is the generall end, but beſides the generall, he appoints to every calling a particular end; to a Miniſter he ſaith, Goe, and feed my ſheepe; if he goes, and feeds himſelfe, and not the people; if he feed them with ſtubble, and not with hay, hee doth not attaine his end; and ſo may I ſay of every thing elſe; of a ſcholler, a Magiſtrate, a husband; they have ſeverall places, and divers gifts given them, and all for their ſeverall end, and if they aime not at their end, but worke for themſelves, they are worthy to be deſtroyed: as a man, if hee hath an inſtrument that is crooked, and unfit for uſe, then hee caſts it away, and taketh another; but if it be fit, he will lay it up for uſe, and he will ſay, let it not be loſt: ſo doth the *Lord* with men, if they be pliable to him, if they will worke for the end that he hath appointed them, then he ſaves and preſerves them; but if they will doe things for their owne end, it is the next way to deſtruction.

For obſerve this; for any man to do any thing for his owne end, is to arrogate that to himſelfe, which is the *Lords*, who is without cauſe, which is an high kinde of idolatry. Let them conſider this therefore, that labour that they may be rich, that labour that they might have outward excel-

lencie, and to be ſomething in the fleſh, that labour only for outward honour, for places of imployment, and credit in all things; ſo a ſcholler that is negligent, he ſaith, I ſhall make a ſhift to live; but haſt thou not another end? art thou not made? art thou not a creature? is it enough for thee to live, and no more? ſo they that have their eſtates provided for them, they care not for learning, they ſay, they can live without it; but art not thou made? and is not this thine end, to ſerve *God* and men? So he that ſhall chooſe a calling or courſe of life, according to his owne fancie, not that which ſhall be ſerviceable to men, but that which pleaſeth himſelfe, let him aske himſelfe this queſtion; Am I not made? Am I not a creature? have I no other end, but my ſelfe? Therefore let men conſider this, and looke to it; have I not choſen this courſe of life, and have I not an end appointed to me? That end is to be ſerviceable to *God*, and profit men: But if a man ſhall thinke with himſelfe, what is the beſt way to live and provide for my ſelfe, and to get profit and wealth; theſe are idolatrous and ſinfull thoughts. *God* may doe all things for himſelfe, becauſe he hath nothing above himſelfe; but if thou doſt ſo, thou provokeſt him to wrath exceedingly.

Object. But you will ſay, I doe all for this end, to ſerve *God* and men?

Anſw. Thou that doeſt pretend this, that thou doeſt things to be ſerviceable to *God* and men, and not to thy ſelfe, thou ſhalt know it by this:

Signes whereby a man may know whether hee maketh *God* or himſelfe his end.

1 If thou putteſt thy ſelfe to things that are above

above thee, it is a signe that thou doest it not for his sake, that hath appointed thee, but for thine owne.

Himself, to things too high

2 If thou art fit for an higher place, if thou restest in things that are beneath thee, for thy greater profit, thou seekest thy selfe, and not the *Lord*.

2 Resting in things too low.

3 If thou doest resist the providence of *God*, that when thou hast a calling, and art put in it, and thou puttest thy selfe out again for thy advantage, then thine end is thine owne selfe. *Paul* when he went to *Macedonia*, hee found but bad entertainment there, but he went, because he was sent. So *Iohn*, he went to *Pathmos*, where the people were but few, and barbarous, yet he obeyed *God*, and went. So *Eliah*, when he was sent to *Ahab*, and to propheſie to the *Israelites*, among whom, for all that hee knew, there was not one soule, that did not bow his knee to *Baal*. *Ezekiel* and *Isaiah*, when they went to harden the people to destruction, yet they went willingly, because the *Lord* sent them; it was an argument that they did it not for themselves. A servant is not to doe his owne worke, he doth it as his master will have him to doe it; if he doth the things that his master bids him, and saith, I am his servant; and if he bid me to goe, I will goe, or if he bid me come, I will come; if he bid mee to keepe within doore, and to doe the meanest works, I will doe them; this is an argument that he doth not seeke himselfe. When a man is thus dependent upon *God*, willing to take imployment, not above him, nor below him, nor

3 In putting a mans selfe from *Gods* imployment for his owne advantage.

reſiſt his providence, but willing to be guided by him, it is a ſigne that he ſeekes the *Lord*, and not himſelfe.

4 In miading too much his owne imployment neglecting *Gods* ſervice.

4 Beſides, let a man conſider what he doth in theſe ſervices that immediatly concerne the *Lord* himſelfe. If a man ſhall ſtudy much, and pray little; if a man ſhall ſpend all his time in his calling about worldly buſineſſe, and little time for duties to build up himſelfe in knowledge, as in prayer and reading, &c. it is a ſigne that he doth it, not for the *Lord*, but for himſelfe; for he that ſeekes not the *Lord*, in that which is done to his perſon, he doth it not in that which is done in outward workes; he that will not be faithfull in the greater, and that which *God* doth immediately command in his worſhip, he will never be faithfull in thoſe things which are further off, that are of leſſe conſequence, *Act.* 6. 4. It was an argument they gave themſelves in integrity to the miniſtry of the Word, becauſe they gave themſelves to prayer as well as it; they did, as it were, divide the time between both; if we were to preach only, ſay the Apoſtles, we could then wait upon Tables, but one halfe of our time is to be taken up in prayer, the other in preaching: and if you thus divide the time, it is a ſigne you look to the *Lord*.

Acts 6. 4.

5 In grieving moſt for the loſſe of that that concernes himſelfe.

5 Beſides, conſider what it is that troubles thee? what a man aimes at, if he loſe his end, that grieves him, when his worke is done; if this bee thy trouble that thou haſt loſt ſome credit, or profit, then thine end is thy ſelfe; but if this bee thy griefe, that thou haſt not done it in ſuch a man-

manner, that others may receive profit and advantage by it, it is a signe that thou diddest it not for thy selfe, but for *Gods* glory.

6 Besides, if a man considers what it is that doth make things pleasant, and gives amabilitie to that, which is harsh in it selfe. Labour in it-selfe is sweet to no man, unlesse there be something in it that sweetens it: now consider what that is, if in it thy eye is upon thy wealth, that comes by it; if thou studiest hard, and if thou preachest much, and it is for the praise of men, thou seekest thy selfe, and thy reward is in it; but if thou lookest up to the *Lord*, if thou doest it, because he sees it, and knowes it, and that he may say; *I know thy worke and thy labour*; it is a signe that thy end in it, was the *Lord*, and not thy selfe.

6 In sweetning his labour by somewhat that concernes himselfe.

7 From whence doest thou looke for wages? from *God* or from men? Whence come those complaints of the unthankefulnesse of friends and pupils, and those wee doe good to? but because we looke to men, and not to *God*. For if we did looke to *God* for our reward, their thankfulnesse or unthankfulnesse would be of small moment to us: for doth the Nurse nurse the child for it own sake only? doth shee looke for reward from the child, or from the mother that putteth it to nurse; if you looke for your reward from men; they are your end; but if you looke for it from the *Lord*, their encouragements or discouragements will not much move you.

7 In looking for reward from men.

Smile.

8 Againe, consider wherin thy minde resteth, for that which a man makes his end, therein his

8 In resting in that which concernes himselfe.

minde resteth, and in nothing besides: a husbandman, though he doth plow and sow, &c. yet he rests not til he comes to the harvest: he that hews stone, and squares timber, doth it, and resteth not till the house bee built: therefore, doe thou consider with thy selfe, in all thy workes, what it is that gives rest to thy thoughts; if thou doest say, I have now wealth and riches enough, and means enough, I have gotten what I aimed at, and now my soule is at rest; if thou sayest, I have now honour and name enough, my children be well provided for; and therefore your soules rest in this; then this was your end, and not the *Lord*; wheras you ought to say, though I have provided for my children, yet doe they feare the *Lord?* are they brought home to him? My trade hath brought mee in much, but how serviceable have I beene with it? I have much credit and estate, but what glory hath it brought to IESVS CHRIST? So he that is a Minister; it is true, I have enough, enough credit, enough for estate; but what is this? have I brought any glory to the *Lord?* have I converted any? if thy heart can have no rest, but in the *Lord*, and in the things that belong to the *Lord*, it is an argument that thine eye was upon him.

Remember this, that seeing we are made, seeing we have an higher cause, and that to be without cause belongs to *God* alone; therefore wee must carry our selves as servants; as it is said of *David, hee served his time*; hee did nothing for his owne end, but he carried himselfe as a servant, he did

did not ſay; I will have ſo much pleaſure, and then ſerve *God*; he did not cut the *Lord* ſhort, but hee ſerved his time, hee gave the *Lord* the whole day. It was the comfort that IESVS CHRIST had, when he was to goe out of the world, *Iohn* 17. 4. *I have glorified thee on earth, I have finiſhed the worke that thou gaveſt me to doe*; that is, I was as a ſervant, and I choſe not my worke, but it is that which thou gaveſt me, and I have not done it by halves, but I have finiſhed it; therefore glorifie thou me. So if thou canſt ſay it, when thou goeſt out of the world, that will be thy comfort at that day; but if not, remember that it is the *Lords* manner of dealing, when men will ſeeke themſelves, and their owne end; hee layes them aſide, as wee doe broken veſſels, fit for no more uſe, and he takes another. If there be any here, that can ſay ſo, that the *Lord* hath laid thee aſide, and taken thy gifts from thee; remember, conſider with thy ſelfe, that hadſt thou uſed them to his glory, and made him thy end, be ſure that he would not have laid thee aſide, but that he would have uſed thee. Beloved, we ſee it by experience, that men of ſmall parts, yet if they had humble hearts, and did uſe them in the ſimplicitie of their ſpirits to *Gods* glory, then he hath enlarged them, and uſed them in greateſt imployments. Againe, on the contrary ſide; men of excellent parts, they have withered, becauſe they did not uſe them to *Gods* glory, therefore he hath layd them aſide as broken veſſels. Ioh. 17. 4.

THE

THE NINTH SERMON.

EXODVS. 3. 13, 14, 15.

13 *And Moſes ſaid unto* GOD; *Behold, when I come unto the children of Iſrael, and ſhall ſay unto them; The* GOD *of your Fathers hath ſent me unto you, and they ſhall ſay unto mee, What is his Name? what ſhall I ſay unto them?*

14 *And* GOD *ſaid unto Moſes,* I AM THAT I AM. *And he ſaid, Thus ſhalt thou ſay unto the children of Iſrael;* I AM *hath ſent me unto you.*

15 *And* GOD *ſaid moreover unto Moſes,* Thus

Thus ſhalt thou ſay unto the children of Iſrael; The LORD GOD *of your Fathers, the* GOD *of Abraham, the* GOD *of Iſaac, and the* GOD *of Iacob hath ſent me unto you: this is my Name for ever, and this is my memoriall unto all generations.*

The third Attribute *of* GOD.

A third Attribute of *God*. *His Eternity.*

WE come now to a third Attribute, and that is the *Eternity of* GOD; for *God* doth not ſay, He that was, but *He that is, hath ſent me unto you.* He that is without all cauſe, the efficient and finall, he muſt needs be eternall; he that hath no beginning nor end, muſt needs bee eternall: and beſides, in that he ſaith, *I am that I am*, not I am that I was, it muſt needs be that hee is without ſucceſſion.

Doctr. *God is eternall.*

Therefore from hence we may gather, that GOD *is Eternall.*

1, 2, 3 In handling of this point, we will ſhew you,
First, wherein this conſiſts.
The reaſon, why it muſt be ſo.
The differences.

The

The conſectaries, that flow from theſe diſtinctions of eternitie. 4

For the firſt, you muſt know, that to eternitie theſe five things are required: 1

Five things required in eternitie.

It muſt not only have a ſimple, but a living and moſt perfect being. For eternity is a tranſcendent property, and therefore can be in none, but in the moſt excellent and perfect being, and therefore it muſt be a living being. This we have expreſſed in *Iſai.* 57.15. *Thus ſaith the high and loftie one, that inhabiteth eternitie, whoſe name is Holy, I dwell in the high and holy place*, &c. As if he ſhould ſay; there is no houſe fit for him to dwell in, that is high and excellent, but only the houſe of eternitie. Where eternity is compared to an houſe or habitation, to which none can enter, but *God* himſelfe, becauſe he onely is high and excellent; all the creatures are excluded out of this habitation. 1

Iſai. 57.15.

It is required to eternity, that there be no beginning; which deſcription you ſhall ſee of it in *Pſal.* 90.2. LORD, *thou haſt beene our dwelling place in all generations; before the mountaines were brought forth, or ever thou hadſt formed the earth, or the world; even from everlaſting to everlaſting thou art* GOD. 2

Pſal 90.2.

And here alſo you have the third expreſſion; and that is, to have no ending, he is not only from everlaſting, but to everlaſting. 3

There is no ſucceſſion: as, ſuppoſe all the pleaſures that are in a long banquet, were drawne together into one moment; ſuppoſe all the acts of mans underſtanding, and will, from the beginning 4

ning of his life to the end, could be found in him in one instant; such is eternity. *God* possesseth all things altogether, he hath all at once, *Ioh.*8.58. *Verily, verily I say unto you, before Abraham was, I am:* As if hee should say, there is no time past, present, or to come with me; he doth not say, before *Abraham* was, I was, but I am, and therefore he is eternall.

Iohn 8.58.

5 He is the dispenser of all time to others; he is *Lord* of all time, al times do but issue out of him, as rivers from the sea; he dispenseth them as it pleaseth him, *Psal.*90. compare verse 2. and 3. together, *Before the Mountaines were brought forth,* &c. *even from everlasting to everlasting, thou art* GOD. *Thou turnest man to destruction, and sayest; returne yee children of men.* He sets time to the sonnes of men; where we shall see that this is the property of him, that is eternall, to set times and seasons to men, &c.

Psal.90. 2, 3.

2 The reasons why *God* must be eternall.

The reason why *God* must be eternall, is this, because he is what he is of himselfe, he is without all cause, and therefore can have no beginning or ending; and therefore he must of necessitie be without all motion, and without all succession, for all succession presupposeth motion, and all motion presupposeth a cause and effect; for whatsoever is moved, is either moved from no being to a being, or from an imperfect, to a more perfect being; that is, to be moved to an higher degree: now *God* that hath nothing in him to be perfected, is not capable of a further and higher degree.

The

The third thing is the difference betweene the eternitie of *God*, and the duration of all creatures, which consists in these particulars: 3

Foure differences between the eternity of *God*, and the duration of all creatures.

They, even the best of them, have but an halfe eternitie, they are not from everlasting, though they are to everlasting. 1

That eternall duration that they have, is not intrinsecall to them, it is dependent, they receive it from another. 2

They cannot communicate it to another, nor extend it beyond themselves; the Angels, though they bee eternall, yet they cannot make other things to be eternall; *God* onely can doe this. 3

All the acts of the creatures, all their pleasures and thoughts, and whatsoever is in them doe admit a succession, a continuall flux and motion; but in *God* it is not so; he is as a rocke in the water that stands fast though the waves move about it; so is it with *God*: and though the creatures admit of a continuall flux and succession about him, as the waves doe; yet there is none in him. And these are the differences betweene the eternity of *God*, and the duration of all the creatures. Now followes the fourth thing. 4

The consectaries that flow from hence, they are these two: 4

If this be the eternity of *God*, then to him all time, that is to come, is, as it were, past, *Psal.* 90. 4. *A thousand yeares in his sight are but as yesterday, when it is past*: that is, a thousand yeares that are to come, they are to him as past, they are nothing to him. And againe, a thousand yeeres that are

Consect. 1. He possesseth all things together; and all time is present and as it were past with him. Psal. 90. 4.

are past, are as it were, present to him, as we heard before: *Before Abraham was, I am.* For he possesseth all things together; by reason of the vastnesse of his being, to him all things are present. As he that stands upon an high mountaine, and lookes downe (it is a *simile* that the Schoole-men often use;) though to the passenger that goes by, some are before, some behinde, yet to him they are all present. So though one generation passeth, and another commeth; yet to *God*, that inhabits and stands upon eternity, they are the same, they are all present, there is no difference.

To *God* no time is either long or short.

And then this followes from hence, that to *God* no time is either long or short, but all times are alike to him; therefore he is not subject to any delayes or expectances; he is not subject to any feares, for they are of things to come; nor to the translation of griefe, or pleasure, or the losse of any excellencie, that before hee had not, as all creatures are; therfore we should consider of the excellencie of *God*, to give him the praise of it: this use is made of it, in 1 *Tim.*1.17. *Now unto the King eternall, immortall, invisible, and the only wise* GOD, *be honour, and glory for ever and ever, Amen:* As if he should say; this very consideration, that *God* is eternall, should cause us to give him praise: and so is that in *Isai.*57.15.

1 Tim.1.17.

Isai57.15.

*Consect.*2. Eternitie makes good things infinitely good, evill things infinitely evill.

Eternitie makes that which is good, to be infinitely more good than it is, and that which is evill, to be much more evill; and that not onely in respect of duration (that which is good for a weeke, is better for a yeare; and an evill, when it con-

continues an infinite time, it is infinitely more evill,) but alſo in regard of that collection into one, which is found in thoſe things that continue to eternitie: as when all joyes are collected into one heape, and all griefe into one center; ſo that you ſhall joy as much in one inſtant, as ever hereafter; ſo that though the thing be ſtill but the ſame, yet the continuance makes it infinitely more good.

Vſe 1. To mind more thoſe things which are eternall.

Seeing eternitie is a propertie of *God*; wee ſhould learne hence, to minde moſt the things that are eternall, for they are, of all other things, of the greateſt moment, becauſe they doe moſt participate of this tranſcendent propertie of the almightie. *God* is eternall, the ſoule is eternall, heaven and hell are eternall; therefore they are more to be regarded of us. You ſhall ſee this in 1 *Ioh.* 2.17. as a reaſon why we ſhould not minde the things of the world; becauſe *the world vaniſheth, it paſſeth away, and the luſts thereof* (ſaith the Apoſtle;) that is, looke upon all the things below, and both the things paſſe, and your affections and deſires paſſe, that which you love to day, to morrow you will not love; therefore love them not, regard them not, for they are of a flitting and paſſing nature, but *he that doth the will of the* LORD *abides for ever*; and therefore we are to minde ſuch things moſt: ſuch as the King is, ſuch are his ſubjects, and ſuch are the rewards and puniſhments that he gives. Now *God*, hee is eternall, 1 *Tim.* 1.17. *To the King eternall, immortall, inviſible, and only wiſe* GOD, *be honour and*

1 Ioh. 2.17.

1 Tim. 1.17.

glory for ever. And as he is an eternall King, ſo he hath given to us, his ſubjects, to be eternall, as the ſoule is; and he hath given puniſhments, and rewards eternall; hell is an everlaſting priſon, and heaven is an eternall Palace; therefore theſe are the things moſt to be regarded of us. And if wee would but throughly conſider that theſe things are eternall, it would effectually draw our mindes to the things that are above. A man that comes to an Inne, if he can get a better roome, he will; if not, hee can be content with it, for hee ſaith, it is but for a night; ſo your habitation here is but for a night: if you can have a better condition, *uſe it rather*, but if not, be not much moved, for it is but for a night. In worldly things the ſhortneſſe of them makes us to undergoe them cheerefully. An apprentiſhip that is hard, a man will indure it, for hee ſaith it is but for a time; ſo things that are pleaſant, if they be but of ſhort continuance, wee regard them the leſſe. Now our time that we have here, in reſpect of eternity, is ſhorter than an apprentiſhip, nay, than a night, nay, ſhorter than an houre. Now put the caſe, that a man ſhould have an houre given him; and it ſhould be ſaid to him; as thou ſpendeſt this houre, ſo thou ſhalt live all thy dayes; what would not a man doe, or what would he not ſuffer? how carefull would he be to ſpend this houre well? Now this life is not ſo much as an houre to eternitie; and therefore why ſhould we not be carefull how we ſpend this houre, ſeeing it ſhall be with us for ever according as wee

ſpend

ſpend it? 1 Cor. 9. 25. *Every one that ſtriveth for the maſtery is temperate; now they doe it to obtaine a corruptible crowne, but we an incorruptible.* Thus he reaſoneth, If men that uſe theſe *Olympian* games, if they will endure ſo much hardſhip and abſtinence, accuſtome their bodies to heat and cold for the race before-hand, and doe all but for a crowne, that will laſt but this life at the moſt; and ſhall not we (ſaith he) for an incorruptible crowne? Beloved; If wee would ſit downe but one halfe houre, and conſider ſeriouſly what eternity is, it would make us to neglect all temporary things, which now we are ſo affected with. It is eternitie, my brethren, and the conſideration of it, that doth ſet an high price upon grace, and gives the juſt weight to ſinne, but it makes all other things exceeding light; for this is a true rule; that untill we come to apprehend ſinne, as the greateſt evill in the world, we are not truly humbled, and it is eternitie that makes it to be ſo; for (as was ſaid before) eternitie makes an evill infinitely the greater. Now if you looke upon all other things; as honour, and diſgrace, and the favour of men, they reach but a little way, but to the end of this life, at the utmoſt; but if you looke to the reach of grace and ſin, they reach (as it were) a thouſand thouſand miles beyond it. Grace reacheth to eternitie, and ſinne reaches to eternitie, and therefore theſe are the things that a man ſhould be buſied about. What a ſhame is it for a man to grieve for ſome outward croſſes, and to rejoyce much

1 Cor. 9. 25.

for ſome preferment here; and not to regard or be affected with eternity: It is the phraſe that the Apoſtle *Paul* uſeth, he cals it *mans day*; *I care not to be judged by mans day*; and indeed it is but a ſhort day; and what is it to that eternitie I looke for? What is it to that *God*, with whom I muſt live for ever? therefore I care not what men ſay of me, but I rather thinke what the eternall *God* thinkes of me, and what will be thought of mee in that Kingdome where I muſt live for ever. If a man were in *Turkie*, or in ſome other remote place, to trafficke there a while, hee would not care what the men of that place thought of him, for hee ſaith, this is not the place where I muſt live: ſo doe you but conſider, that this is not the place where you muſt live, and then of what moment will it appeare to you, what men ſay of you? Beloved, if the ſoule were mortall, there were ſome reaſon that you ſhould make proviſion for it here; but ſeeing it is immortall, you ought to make a proportionable proviſion for it, even for ever: for the body you are apt to make proviſion, a *viaticum* beyond the journey; but conſider, that you have an immortall ſoule, which muſt live for ever, and you muſt make ſome proviſion for it, to carry it ſo long a journey. It is our Saviours exhortation, *Ioh. 6. 27. Labour not for the meat that periſheth, but for the meat that endures to everlaſting life*, &c. As if he ſhould ſay; if you had no other life to live but this, then you might ſeeke the things of this life, as glory, honour, pleaſure, &c, but theſe things periſh, and

Ioh. 6. 27.

the

the taſte of them periſheth, as the ſweetneſſe of meat in the eating; but (ſaith our Saviour) *ſeeke thoſe things that will abide for ever:* you have an everlaſting life to live, therefore you muſt make ſome proviſion anſwerable thereunto: As for the body, the ſoule weares it but as a garment, and when it is worne out, the ſoule muſt have a new ſuit of apparell one day.

Well, ſeeing *God* hath brought this point to our hands this day, let me but prevaile with you ſo farre, as to ſet ſome time apart the following weeke, where you may enter into a ſerious conſideration of eternitie, the very thinking of it, will be of great moment to you; for looke what the object is, ſuch is the ſoule, about which it is converſant; high objects lift up the ſoule to the *Lord*, and make the minde anſwerable to them, and low objects make the minde like to them. Now eternitie is an high object, and it will worke in men high mindes; and hence it is, for the want of this conſideration, that when a man comes to die, and ſees eternitie before him, how it doth then ſo amaze the ſoule of man? I have ſeene it by experience: I knew one who ſaid, *If it were but for a thouſand yeares, I could beare it, but ſeeing it is to eternitie, this amazeth me.* Behold, if you would conſider, that after many thouſands of yeares are paſt, yet you are to begin as at the firſt; if men did conſider this ſeriouſly, would they let their eternall eſtate depend ſo upon uncertainties. And let them conſider this, that are yet ſtrangers to the life of *God*, that if death ſhould come, they ſhould

not escape eternall death: it is good to keepe our thoughts upon this, and it would make us not to hasten after the things of the world, as we doe; and for thy sinne thou doteſt on so, there are three things to be considered in it: First, the pleasure of it; is as the speckled skin of the Serpent: Secondly, the sting of sinne: and thirdly, the eternity of that sting. Now looke not thou upon the *pleasure* of sinne, *that endures but for a season*, but consider the hurt that comes from sinne, and then consider the eternity of it: a candle in a darke night makes a great shew, but when the Sunne comes, it vanisheth, and is nothing; so would all these things that wee doe so affect now, if they come before eternity in our thoughts: it is great wisdome in this kinde to husband our thoughts well, 1 *Cor.*7. 29, 30, 31. *Vse this world, as not using it, for the fashion of this world passeth away*: that is, minde them not much, be not much affected with them, one way or other, either in joy or griefe, let them be such as if they were not; for why? they are temporall things, passing things, things that continue not: for that is the thing I gather out of that place, that the *Lord* would not have our thoughts to be bestowed upon them, but so remissely, as if not at all, because there are eternall things, and set your minde upon them, *for the time is short*: As if he should say, thou hast not so much time to spare; the time is short, and you have businesse enough another way; there is water little enough to runne in the right channel, therefore let none runne beside; and the things

1 Cor.7.29, 30,31.

that

that ſhould take up your minds, are ſin, and grace, things that are eternall. It is a pitifull thing that the noble intentions of eternall mindes ſhould be beſtowed ſo ill upon theſe flitting things, which are nothing to eternity? A man that hath not much mony in his purſe, but onely for to provide neceſſaries; when one comes and askes him to borrow any, he will ſay; I have no more than to buy me food and rayment, or if he hath his rent to pay, and no more; if one ſhould come to borrow any of him, he ſaith, no, I have no more than to pay my rents. So ſaith the Apoſtle there; you have no ſuch ſpare time, no ſuch ſpare affections, that you can beſtow them elſe-where, but beſtow them upon things that endure to eternall life.

I Motives hereunto.

And further to move you to this, conſider the ſhortneſſe and vanity of this life, how all mankinde are hurried and rapt with a ſudden motion to the weſt of their dayes. Our fathers went before us, we follow them, and our children follow us at the heeles, as one wave followes another, and at laſt we are all daſhed on the ſhore of death: and withal, conſider the vanity that al conditions are ſubject unto; whether they be mountaines or valleyes; if mountaines, they are ſubject to blaſts, to be envied; or if valleyes, to be over-drowned, oppreſſed, and contemned; yea, the things that we prize moſt, honour and pleaſure; what doe they but weary us, and then whet our appetite to a new edge? Conſider the men that have beene before us; many men that have beene like a greene tree, but now the ſtoud of their wealth is

dried up, they and their goods have perished together.

2 Consider in the second place, what eternity is, here the body is corrupted with diseases, and the soule subject to vexation; but that life is sure, composed and constant, and there is no variableness in it; and if we desire life so much, why doe we esteeme this life that is but a span long, and neglect that which is so spacious.

3 Consider the errand, upon which you are sent into this world, and be not put aside from it, by any needlesse occasions (as they are all when they come into competition with this) which hinder our thoughts, and our actions, as farre as they belong to eternity: and indeed all the world spend too much of their time upon by-businesses, and they are hampered with them before they are aware, still making our selves new worke; so that we make this life, which is short enough of it selfe, shorter than it is, wearying our selves with anxious griefes, labour and care: thus men did before us, and thus we are ready to doe, therefore we had the more need to take heed unto it.

Vse 2. *God* then hath time enough to fulfill his promises, and his threatnings; therefore not to be offended though he stay long.

If *God* be eternall, then be not you offended, because you see that he stayes long, either in giving reward, or in executing judgement on men for their sinnes; for with him no time is long, there is no succession with him; therefore say not, because you feele nothing for the present, there are great promises made, but you finde no performance; and there bee many judgements threatned, but none executed; doe not you therefore

fore ſay, that your rewards are neglected, or judgement paſſed over, and that *God* hath forgotten. For here you ſee, that with *God* no time is long or ſhort, there is no ſucceſſion with him: you have the ſame uſe made of it, *Iſai.*40.27,28. *Why ſayeſt thou O Iacob, and ſpeakeſt O Iſrael; My way is hid from the* LORD, *and my judgement is paſſed over from my* GOD? There is the objection, that which is in the hearts of men: Now you ſhall ſee what anſwer is made to it in the following verſe, *Haſt thou not knowne? haſt thou not heard that the everlaſting* GOD *the* LORD, *the Creator of the ends of the earth fainteth not, neither is weary? there is no ſearching of his underſtanding.* The meaning is this; To us indeed the time is long, either when reward is deferred, or when the puniſhment, or the execution of ſentence againſt evill works is deferred; but with *God* it is not ſo. Now that which makes it ſeeme long to us, is, Iſai.40.27,28.

1 Partly the paſſions, and reſtleſneſſe of the mind, (for that is motion) but *God*, he is without al motion or paſſion, and therefore nothing is long.

2 Againe, not only we are ſubject to motion, but the things that we have to doe with, they are ſubject to motion, and paſſe away, and therefore they ſeeme long to us: for time, you know is nothing elſe but the meaſure of motion; and therefore where there is motion, there is time, and no while elſe. Now to us that are in motion, and to the things that we have to doe with, a thouſand yeares are a thouſand yeares; but in *God* there is no motion, nor flux; and therefore a thouſand yeares

yeares with him, are but as one day: *God* is neither in motion himſelfe, nor are other things as in motion to him; but wee are moved, and the things we have to doe with, are moved; and if either, there muſt be motion, for if the ſhip moves: though the waters ſtand ſtill; or if the waters move, though the ſhip ſtand ſtill, there is motion; but *God* ſtands ſtill, and all things ſtand ſtill to him likewiſe. Doe not wonder therefore that the Churches lye ſo long in miſery, that the injuries of the Saints are ſo long unrevenged, doe not accuſe *God*, doe not miſtake him, doe not thinke amiſſe of him, doe not thinke that hee is forgetfull, and doth not remember, that hee is ſlacke, and doth not regard, that hee cannot, or will not helpe. Beloved, it is not ſo; you ſhall ſee the very ſame uſe made of it, 2 *Pet.* 3. if you compare verſ. 4, and 8, 9. together: *In the latter dayes there ſhall come ſcoffers*, &c. *ſaying, where is the promiſe of his comming? for ſince the Fathers fell aſleepe, all things continue as they were from the creation*, verſ. 8, 9. *But be not ignorant of this one thing, that one day is with the* LORD *as a thouſand yeares, and a thouſand yeares as one day. The* LORD *is not ſlacke concerning his promiſe (as ſome men count ſlackneſſe) but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance.* It is not ſlackneſſe in *God: For* (ſaith the Apoſtle) *a thouſand yeares with him are as one day.* We thinke it a great matter, that the Church ſhould lye ſo long, and cry, *How long* LORD! and yet no remedie, ſaith the Apoſtle, thinke not much

2 Pet. 3. 4. with 8, 9.

much at it; *For a thousand yeares with him are but as one day.*

If *God* be eternall, then consider with whom you have to doe, even with him whose love and enmity are eternall; with him, whose soveraignty and power is eternall: if a man be angry, we regard it the lesse, if we know it is but for a fit; but consider what it is to have to do with him whose love and enmitie are eternall. Therefore learne, not to regard men as wee doe, but to regard the *Lord* only, and that in these three respects:

Vse 3. Consider you have to doe with a *God*, whose love and enmitie are eternall.

1 Learne to trust the *Lord*, and not man, for *God* is an everlasting refuge, *Psal.* 146.3,4. *Put not your trust in Princes, nor in the son of man, in whom there is no helpe*, &c. that which they can doe for you, is but for this life at most; trust in him that is able to defend you for all eternitie; for he that made heaven and earth, hee continues for ever. This use you have made of it in *Psa.* 90.1. LORD, *thou hast beene our habitation for ever and ever:* as if hee should say, *Lord*, thou wast an habitation (that is, a refuge, as our house is) to the Churches, thou wast so in *Abrahams* time, in *Pharaohs* time. Consider, that *God* is not onely an habitation to his Church from generation to generation, but also from everlasting to everlasting.

And therefore, first, to trust in *God*, and not man. Psal. 146 3,4.

Psal. 90. 1.

2 Learne from hence likewise to feare him; feare him that can cast body and soule into hell for ever; his eternity should make us to feare him. *Feare not man, Isai.* 5.13,14. *Why? because he is of short continuance*: and if he can do you any hurt, it is but for a short time, for he shall be made as the grasse;

Secondly, to feare him.

Isai. 5. 13,14.

grasse; but feare the *Almighty* GOD, *who laid the heavens, and stretched the foundations of the earth.* Vse the *Lords* arguments, they are the arguments that can work on the soule; it is the holy Ghosts argument why we should feare him, because he is eternall, as the opposition in that place shewes.

1 Ioh 2.17. To serve *God*, and to doe his will.

3 Labour to serve him, 1 *Ioh.*2.17. *The world passeth away, and the lusts thereof, but hee that doth the will of the* LORD *abides for ever*; that is, the world cannot make you to abide for ever, it passeth away; if you fulfill the lusts thereof, if you fulfill your owne will, you are not able to continue your selves, but you will passe away: what should wee doe then? why, fulfill the will of the *Lord*, consider what he would have you doe, and so you shall abide for ever.

Vse 4. To comfort our selves against the mutabilitie of things here below.

If *God* be eternall, then we should learne hence to comfort our selves, when we looke upon the mutabilitie that we and all creatures are subject unto in this vale of misery, it is a thing that may comfort us exceeding much; if wee serve him who is constant, without change, who is eternall, that can make up the changes that we are subject unto; it is the use that is made of it, in *Psal.* 102. 11, 12. *My dayes are like a shadow that declineth, and I am withered like grasse; but thou, O* LORD, *shalt endure for ever, and thy remembrance unto all generations.* Why doth he put these two together thus? my shadow, and *Gods* enduring for ever, &c. as if he should say, this is my comfort, that though I am of short continuance, yet *God* with whom I shall live for ever, hee is eternall, and abides

Psa. 102.11,12.

abides for ever. It is as if the beame ſhould reaſon thus; though I am brickle and fading, yet the Sun that maintaines me, abides for ever: or, if the ſtreame ſhould reaſon thus; though I may be dried up in Summer, yet the fountaine that maintaines me continues for ever: So, though men be ſubject to change, yet the *Lord*, that maintains them, is immutable, and abides for ever. You that have the life of *Chriſt* in you, have the beginning of this eternity; and though the old building be pulled downe, yet you have *a building not made with hands, eternall* in the *heavens*; even as when one skin fals off, another comes on: and what though the outward man periſh? yet the inward man growes daily more and more, till it come to perfection. This is not only a comfort to us, but alſo it is a great motive, and we ſhould uſe it as a great argument to *God*; that becauſe we are ſubject to change, yet becauſe hee is immutable, therefore he ſhould helpe us, *Pſal.* 102. 26, 27. *The heavens ſhall wax old, as doth a garment, but thou endureſt for ever and ever*; therefore caſt me not off in the midſt of my dayes: as if he ſhould ſay, *Lord*, thou haſt Time enough to beſtow, thou art full of eternitie; the heavens that ſeeme to be of long continuance, yet are nothing to thee; therefore I pray thee to fill up my wants, and make me eternall with thee; ſo becauſe thou inhabiteſt eternity, therefore comfort mee, *Iſai.* 57. 15. Seeing *God* is eternall; learne hence to know that he is the *Lord* of all Time.

Pſa. 102. 26, 27.

Iſai. 57. 15.

Doe not thou looke upon Time as belonging to

Vſe 5.

God is the *Lord* of all time, appoints seasons, and we are not to looke on time to come as ours. Psal. 90. 5.

to thee, but to him, he overflowes all; it is the phrase used in *Psal.* 90. 5. *Thou carriest them away as with a flood, they are as sheepe*, &c. that is, all times are subject to him, he over-reaches them, and makes them long or short, as it pleaseth him; he is not only in himselfe eternall, but hee is the lord of all, and hee disposeth all times, and appoints the seasons to every thing: if hee be thus, then take heed of looking upon future times, as thine owne; thou breakest in now upon the *Lords* prerogative, if thou looke upon future times as thine, and sayest with the rich man in the Gospel, *now soule take thy rest*; this is sacrilege against *God*. It is, as if a man should say, I have three thousand acres of land, when he hath not three foot, or if a man should say, I have three thousand pound, and hath not three pence. It is the use made of it in *Iames* 4. 13, 14. *Goe to now yee that say, to day, or to morrow, we will goe into such a Citie*, &c. Whereas yee ought to say, if the *Lord* will, we shall live, and doe this or that, if hee will give us leave to come in upon his ground. This phrase is out of use with many men, as clothes that are out of use, we are unwilling to weare them; but *Christians* should bring them into use againe, and say, if the *Lord* please; let them labour to doe this in feare and trembling. Thou shouldst thus thinke of time; thou shouldst looke upon it, as on a large field, given by *God*, and nothing of it belonging otherwise unto thee; and looke what ground the *Lord God* gives thee, thou art to sow seed in it, and apply it to seeke him, that thou mayest receive an harvest,

Iames 4. 13, 14

harveſt in future time; and let men not ſay, I will repent and turne to *God* hereafter; but doe it preſently in feare and trembling. Boaſt not of time; why doeſt thou deferre the time? thou breakeſt into the *Lords* right, and oftentimes he cuts thee off for it, becauſe thou breakeſt into that, which doth nothing belong unto thee.

(***)

THE

THE TENTH SERMON.

EXOD. 3. 13, 14.

And Moſes *ſaid unto God, Behold when I come unto the children of Iſrael, and ſhall ſay unto them, the God of your fathers hath ſent mee unto you, and they ſhall ſay unto me, what is his name; what ſhall I ſay unto them?*

And God ſaid unto Moſes, *I AM, THAT I AM: And he ſaid; thus thou ſhalt ſay unto the children of Iſrael, I AM hath ſent me unto you.*

The fourth Attribute of God, His Simplicity.

WE come now to the next Attribute; and that is the *Simplicity* of *God*: he is without all compoſition, without any parts, not having ſoule and body, as wee have, not being compounded of ſubſtance and accident, as wee are, but hee is

simple, without all composition. Which I gather out of these words; I AM, WHAT I AM: that is, whatsoever is in mee, it is my selfe. I am a pure act, all being, a whole, entire, simple, and uniforme being, without parts, not like to the creature: for the best of them is compounded of actions, and qualities, but whatsoever is in me, it is my selfe.

God a Spirit.

Now in this simplicity, and immixture of *God*, wee will first fall upon that which the Scripture sets downe in plaine words, *Ioh.* 4.24. *God is a Spirit*: that is, hee is not mixt, hee is not compounded of body and soule, as men are, but he is a Spirit. The word Spirit, both in the Hebrew, Greeke, and Latine tongue, doth signifie, breath. A breath is indeede a body, but because it is the finest body, the most subtile, and most invisible, therefore immateriall substances, which we cannot otherwise conceive, are represented to us under the name spirit, or breath.

Iohn 4.24.

What kinde of spirit.

Besides, this is to be added, though *God* be said to be a spirit, yet he is not properly a spirit as Angells are; for an Angell is a creature, and though it want a body, and be a spirit, yet it is a created substance: but yet becausse that is nearest to the pure, and incompounded nature of *God*, therefore he calls himselfe a spirit, as Angells are, and our soules are.

4 Properties of a spirit.

To shew you what a spirit is, these foure things are to be considered.

I Invisible.

1. It is proper to a spirit to be invisible, impalpable,

palpable, not to be diſcerned by any ſenſe. Therefore *Chriſt* bids his Diſciples to feele him: *Behold my hands and my feet,* (ſaith he) *that it is I my ſelfe, handle and ſee; for a Spirit hath not fleſh and bones as I have.* A Spirit is that which is withdrawne from the perceivance of any corporeall ſenſe whatſoever, and in this ſenſe *God* is called a Spirit, becauſe he is inviſible: and therefore *Moſes* is ſaid to *ſee, him that is inviſible,* not by any bodily eye, but *by* the eye of *faith.* Luke 24.39.

2. Every Spirit moves it ſelfe, and other things alſo: The body is but an earthy piece, that is not able to ſtirre it ſelfe at all, as you ſee it is when the ſoule is gone out of it, it is the ſpirit, that both moves it ſelfe, and carries the body up and downe where it liſteth, and it moves it ſelfe with all ſpeede, and agility, becauſe it findes no reſiſtance. Bodies, beſide their elementary motion upward and downeward, have no voluntary motion, they cannot move themſelves whither they will, as ſpirits doe: And this I gather out of *Ioh.* 3. 8. the *holy Ghoſt* is compared to the *winde*, that *blowes where it liſteth.* 2. It moves it ſelfe and other things. Iohn 3. 8.

3. It is the property of every Spirit to move with exceeding great force and ſtrength, and with much vehemency, ſo that it farre exceedes the ſtrength of any body. Therefore in *Iſay* 31. 3. ſpeaking of the ſtrength of the *Egyptians*, hee ſaith, that *they are fleſh, and not ſpirit:* as if hee ſhould ſay; all fleſh is weake, but a ſpirit is ſtrong. Therefore you ſee, the Divells, that 3 It moves with force and ſtrength. Iſay 31.3.

are ſpirits, what ſtrength they have; as the man in the Goſpell, that was poſſeſſed, it is ſaid that *he could breake the ſtrongeſt bands*, and you ſee it commonly in thoſe that are poſſeſſed, and you reade, how he threw downe the houſe over *Iobs* children. This is the ſtrength of a ſpirit, exceeding the ſtrength of any body.

4. It is not held in any place.

4. It inſinuates it ſelfe, and enters into any bodily ſubſtance, without all penetration of dimenſion; that is, it is not held out of any place, by reaſon of a body that is in it; it may be in it, though the place be otherwiſe full: as, you ſee, the ſoule is in the body, you ſhall finde no where an empty place, the body is euery where whole; yet the ſpirit inſinuates it ſelfe into every part, and no body can keepe it out. And ſo *God*, hee is inviſible, not ſeene by any eye, hee moves himſelfe, and all things in the world, as he liſts; and he doth what he doth with exceeding great ſtrength; and, he fills every place, both heaven and earth; what bodies ſoever be there, yet hee may be there notwithſtanding. And thus you ſee in what ſenſe this is to be underſtood, GOD *is a Spirit*.

Now we will come to apply this.

Vſe 1. Gods eye is chiefly upon the ſpirits of men: and our care therefore is to keepe our ſpirits fit for communion with God.

If *God* be a Spirit, firſt then this we may gather from it:

1. That his eye is chiefly upon the ſpirits of men. There are many things in the world, which his hand hath made: but that which he chiefly lookes to, is the minde, and ſpirit of man. Whereas a man conſiſts of two parts, a body

body and a ſpirit, it is the ſpirit that is like to *God:* and in regard of the ſpirituall ſubſtance of the ſoule, it is ſaid to be made after his Image, and therefore in *Heb.*12. *God* is called, the *Father of ſpirits:* He is the Father of the body alſo, he made that, but the meaning is, that hee is κατ' ἐξοχὴν, Father over ſpirits, becauſe hee guides and nurtures them, being moſt like to himſelfe: as the ſonne is like the father, ſo they are like to him, and therefore he moſt regards the ſpirits of men. As you may ſee when *Samuel* went to anoint *David* King, and all the ſonnes of *Ieſſe* came before him, thoſe that were much more proper than *David, God* tells him, that he did not looke upon the perſons of men, nor upon their *outward appearance*, hee heedes them not; what then? he ſees the ſoule and ſpirit of man; the *Lord looketh upon the heart*, and according to that he judgeth of them; 1 *Sam.*16.7.

Heb:12.

1 Sam.16.7.

Now, if his eye be chiefly upon the ſpirit, thou ſhouldeſt labour to let thine eye be chiefly ſtill upon thy ſpirit, and ſo thou ſhalt moſt pleaſe him. Let thy eye be upon thy ſoule, to keepe it cleane, that it may be fit for communion with him, who is a ſpirit. This ſhould teach you to look to the faſhion of your ſoules within, becauſe they are likeſt to him, and carry his image in them; he is a father of them in a ſpeciall manner, and they are that whereby you may have communion with him, in that which is moſt proper unto him, in ſpirituall exerciſes and performances.

Object. How that is to be done.

But, you will say, what is it that you would have us to doe to our spirits, to have them fit for the *Lord*, that he may regard them, and that they may be like to him?

Answ. 1 2 Cor: 7. 1.

1. Thou must scoure and *cleanse them from all filthinesse.* 2 *Cor.* 7. 1. *Having therefore these promises, (dearely beloved,) let us cleanse our selves from all filthinesse of the flesh, and spirit, perfecting holinesse in the feare of God.* There is a pollution, which the Apostle speakes of, which pollution he divides into two kindes, of the flesh, and of the spirit: both of these thou must labour to be cleansed from, but specially that of the spirit, if thou wouldest have it fit to have the *Lord* to delight in: for he being a spirit, doth most regard those actions which are done by the spirit; and therefore that is the thing that mainely thou shouldest looke to.

Object.

But what is that pollution of spirit, or what is that which doth defile it?

Answ. 2 Pet: 1. 4. Lust defiles the spirit.

Every thing in the world defiles the spirit, when it is lusted after. 2 *Pet.* 1. 4. *Having escaped the corruption that is in the world through lust:* that is, the world, and all things in the world, and all the parts of it, they doe then corrupt the spirit, defile, and soile it, when the soule of man hath a lust after them. You might meddle with all things in the world, and not be defiled by them, if you had pure affections, but when you have an inordinate lust after any thing, then it defiles your spirit; therefore in *Titus* 1. 15. the Apostle speakes of a *conscience defiled.* And in

Tit: 1, 15.

Mat.

*Mat.*15.19. saith our Saviour, *Out of the heart proceed evill thoughts, murthers, adulteries, fornications, thefts, false witnesse, blasphemies; these are the things which defile a man.* Hee doth not speake onely of actuall adultery, or murther, but even of the sinfull dispositions of the soule: even these are things that defile the spirit in *Gods* sight, who lookes upon them as you doe upon outward filthinesse with the eyes of your body: So that every inordinate lusting of the soule, doth defile the soule.

Mat:15.19.

But is not this rule too strait? We are commanded not to murther, nor to commit adultery: this is the commandement: and why should you say, that every disordered affection doth defile the soule, and that it is more regarded by *God* than the outward actions?

Object.

You must know that the tenth commandement doth strike against these abominations; *Thou shalt not lust:* and so it is translated, *Rom:* 7. so that these lustings of the spirit, are those that defile the soule. You see that *God* hath spent a whole commandement against them. And indeede, all the actuall sinnes committed by us simply considered in themselves, as committed by the body, are not so hated of *God*, as the pollution of the spirit is. Nay, I dare be bolde to say, that the act of adultery, and murther, is not so abominable in *Gods* eyes, as the filthinesse of the spirit; this is more abominable in the sight of *God*, who is a spirit, than the act of the body; for it is the spirit that he mainly lookes to.

Answ. The tenth commandement against lust, Rom:7.

Actuall sinnes committed by the body are not so hated of God as the pollution of the spirit.

Indeed the act contracts the guilt; becauſe the luſt is then growne up to an height, ſo that it is come to an abſolute will and execution. Therefore, if theſe luſtings doe preſſe into the ſoule, wee ſhould put them out againe, and reject them with ſhame and griefe: for *God is a Spirit*, and beholdes the continuall behaviour of thy ſpirit.

Againe, the injury which you offer to others, though in it ſelfe it be a great ſinne, yet that inward brooding of it in thy heart, plotting miſchiefe, that boiles within thee, while it hatcheth rancour and revenge, this is that which he hates, though thou ſhouldeſt never commit any actuall ſinne this way. *Iam.* 4. 5. you have this phraſe uſed, *The luſt of the ſpirit to envie:* that is, the bent of the ſpirit, and inclination of the minde, which lookes upon the gifts of others, that outſhine them, ſo that they luſt to have that light put out, that their candle might appeare above it; though they act nothing, yet this is abominable to him.

Iames 4. 5.

3 Reaſons or conſiderations proving it.

And that I might not deliver this without ground, conſider:

1 A broken ſpirit pleaſeth God. Iſay 57.

There is nothing ſo pleaſing to *God* as a broken heart, *Iſa.* 57. Now the breaking of the heart is nothing elſe, but the ſevering betweene the heart and ſin. As when you ſee an artificers worke, wherein many parts are glued together; if it ſhould fall downe, or the glue be diſſolved, then they all breake to pieces; ſo when the luſts that are in our ſoules are thus ſevered, this

this pleaſeth the *Lord:* not that the affliction of a mans ſpirit is pleaſing to the *Lord,* but the ſeparation of ſinne from his ſoule, when the ſoder that joynes a ſinfull action and the heart together, when this is diſſolved, this doth pleaſe the *Lord.* And by the rule of contraries, if this be true, then it is true, on the other ſide, that when the ſpirit is glued by any luſt to any inordinate thing, it is moſt hatefull to *God:* and the ſtronger the luſt is, the ſtronger is the glue; and therefore a man the more he is tyed to this world, and hath ſuch ſtrong luſts, the more he hath this uncleanneſſe and pollution of ſpirit in him. And therefore as a broken heart is moſt acceptable to *God:* ſo a ſpirit that is knit to any inordinate object, by the thing that it cleaves to, it becomes moſt hatefull and abominable to him.

2. Conſider, that although a luſt left at liberty, when *God* hath taken off the chaine, and ſuffers it to doe what it will, doth contract more guilt, and doth indeede more hurt to mankinde; yet he that hath a heart as full of luſt and filthineſſe, is no leſſe abominable, and odious in *Gods* ſight. Take a wolfe, that runnes up and downe, and kills the ſheepe, that wolfe is abominable, and every one cries out againſt him; but a wiſe man that ſees a wolfe tyed up in a chaine, hates that as much as he did the other: for he knowes that he hath the ſame nature, and would doe as much hurt if he were let looſe. So we may ſay of men, whoſe hearts are full of luſts, *God* it may be, hath tyed them up, ſo that they breake not forth;

2 Luſts reſtrained as hatefull to God as luſts that have liberty.

Simile.

forth; yet theſe luſts are abominable and hatefull in his ſight, though they doe not ſo much hurt, nor breake ſo many commandements. Therefore let them conſider this, that live under good families, or good Tutours, or in good company, commonly they are as wolves tyed up, they cannot breake forth ſo into outward acts, it may be, they are reſtrained by reaſon of ſome bodies favour that they would not loſe, or the like, but yet they give way to the ſpirit within, that rangeth and luſteth up and downe; and this is therfore defiled in *Gods* ſight.

3. Luſts of the ſpirit full of the ſpawne of ſin. Iames 4.1.

3. Conſider, that theſe luſts of the Spirit, are full of the ſpawne, and egges of ſin: that is, they are the mother ſin: they are very pregnant with actuall ſinne. *Iam.* 4.1. *From whence come warres and fightings among you? come they not hence, even of your luſts that warre in your members?* Concupiſcence is but as the luſt of the Spirit, which concupiſcence is full of actuall ſinnes, and brings them forth when occaſion is given, *Iam.* 1.15. And therefore it is more hated than an act is, which is but one, which hath not ſo much ſpawne in it: and therefore you ought to cleanſe your ſpirit from this pollution.

Iames 1.15.

Queſt. But how ſhall we doe this? to get our ſpirits thus cleanſed?

Anſw. Directions for cleanſing the ſpirit.

1. Finde out the pollution.

You muſt ſearch out the pollution of the ſpirit. For the ſpirit of a man is a deepe thing, and hidden, full of corners and crannies, a luſt and pollution will eaſily hide it ſelfe in it; therefore thou muſt finde it out and confeſſe it. Doe as

David

David did, goe to *God*, and say, *Lord search, and try me see if there be any wickednesse in me:* as if he should say, if I could, I would search my owne heart, but I cannot doe it enough, it is too deepe for me, therefore doe thou come and doe it; I will open the doores, as a man useth to say to the officers that come to looke for a traytour, Do you come in, and search if there be any here, I will set open my doores; so saith *David* here. So, when a man would cleanse his heart from the pollutions of his spirit, let him doe on that manner; remember, that to hide a traytor is to be a traytor thy selfe; therfore labour to find it; and when it is found, confesse it to the *Lord*, and lay a just weight upon it. What though it never breakes forth into outward actions? say to the *Lord*, O *Lord*, I know that thou lookest to the spirit, and art conversant about it; to have a polluted spirit, is an abomination to thee. This is a thing that wee should doe, and wee are oftentimes to blame in this, in our prayers: for wee confesse our actuall sinnes, and doe not confesse the pollution of our spirits to the LORD.

Quest. But you will say, we would faine have some directions to finde out this uncleannesse of our spirits.

Answ. How to finde out the uncleanesse of spirit. *Simile.* Consider what ariseth in thy spirit, when it is stirred at any time, and there thou shalt finde what the pollution of the spirit is. Set a pot on the fire, & put flesh into it; while it is cold, there is nothing but water and meat, but set it a boyling, and then the scum ariseth. It is a similitude used

Ezek: 24.11, 13.

used in *Ezek.*24.11,12. I say, observe what ariseth in thy spirit, at any time, when there is some commotion, when thy spirit is stirred more than ordinary, now every temptation is, as it were, a fire to make the pot boyle, any injury that is offered to us, this makes the scum to arise, now see what ariseth out there, and when any object comes to allure thee to sin, see what thoughts arise in thy heart, as the thoughts of profit or preferment, so that when such an opportunity comes, it stirres the spirit, and sets it on boyling; consider what then ariseth in thy heart, and thou shalt see what thy spirit is. And that which thou art to doe, when thou findest it, is to confesse it to the *Lord*, and suffer it not to come into outward act; cast it out, suffer it not to boyle in:

Ezek: 24.13.

*Ezek.*24.13.

2. Hate the pollution of spirit.

When thou hast done this, thou must not stay here: but thou must labour to loathe and hate that pollution of spirit. There are two things to be hated by us; the sin, that we looke upon as a pleasant thing; but there is besides, thy inclination to that thing, and that is the pollution of thy spirit, and that thou must hate and loath; thou must not only hate the object that is offered to thee, but above all thy selfe also, and the uncleanesse of thy spirit. Thus it is with every one; whose heart is right, *Ezek.* 36.21. *You shall loathe your selves in your owne sight for your iniquities:* that is, when a man begins to looke upon himselfe, and see the pollution of the spirit in him, he begins to grow to an indigna-

Ezek: 36, 31.

tion

tion againſt himſelfe, (as that is the fruit of godly ſorrow, 2 *Cor.* 7.) he findes his heart ſo diſpoſed, that he begins to quarrell with his heart, and to fall out with it; and to ſay; What? have I ſuch a heart that will carry me to ſinne? that will not onely carry mee to ſinne, but to hell? Hee begins to loathe himſelfe, hee would not owne his owne ſelfe, if he could; he would goe out of himſelfe, he is weary of his owne heart: ſuch a hatred and loathing thou muſt have of this pollution of ſpirit that is in thee. 2 Cor: 7.

How to loathe this pollution.

And this thou ſhalt doe, if thou wilt but conſider, what evill this pollution doth bring thee, and what hurt filthineſſe hath done to thee: a man can hate a diſeaſe of the body, and cry out of it; and why ſhould not men doe ſo of the ſoule? It is our ſinne that is the cauſe of all evill, it is not poverty, or diſgrace, or ſickneſſe, but it is ſinne in thy poverty, ſinne in thy diſgrace, ſinne in thy ſickneſſe: ſo that if a man could looke upon ſinne as the greateſt evill, and that doth him the greateſt miſchiefe, he would hate that above all things. And here remember not onely to doe it in generall, but to pitch thy hatred chiefly upon thy beloved ſinne. Be ready to ſay of that, as *Haman* of *Mordecai*; what availeth it me, if *Mordecai* yet live? If we could doe ſo with our beloved luſts, and come to ſuch a hatred of them as *Haman* had of *Mordecai*, to hate that beloved pollution, which cleaves ſo faſt to thy ſpirit, this were a bleſſed thing, and all is nothing without it.

Thou

3. Kill the pollution of ſpirit.

Thou muſt yet goe a ſtep further, that is, to get it mortified, to get it utterly caſt out, ſlaine and killed, not to ſuffer it to live with thee: thou muſt doe with ſuch a pollution of thy ſpirit, as thou doeſt with thine utter enemie, whom thou followeſt to death, and wilt have the law upon him, and wilt be content with nothing but his life: So when thou haſt found out thy ſin, then goe this ſtep further, to have it out before the *Lord*, and cry againſt it, and ſay, that it is his enemy, and thy enemy, and an enemy to his grace; it hath ſought thy life, & thou wilt have the life of it before thou haſt done: and give not over till thou getteſt it utterly caſt out, and an utter ſeparation betweene thy ſoule and it; ſo that if there ſhould come a temptation to it againe, if there ſhould be pleaſure preſented on the one hand, and threatnings on the other, that yet then thou mighteſt be able to ſay, rather any thing than this ſin, than this luſt, it is my greateſt enemy, that hath done me thus much miſchiefe; ſo that thy ſoule not only loathes it, but thou wilt not ſuffer it to live in thee; this is that which we ought to doe, if we would cleanſe our ſpirits.

Simile.

4. Pray againſt it.

When a man hath done all this, thou muſt goe to *God*, and beſeech him that hee would melt that ſoder, as it were, that he would make a diſſolution, that he would ſever thy ſoule, and the luſt that cleaves ſo faſt to it. That which made the ſoule, and the object to cleave ſo faſt together, is luſt, that is the ſoder; which like unto ſoder muſt be melted with fire: *Iſay* 4. 4.

Iſay 4. 4.

When

When the Lord ſhall have waſhed away the filth of the daughters of Sion, and ſhall have purged the blood of Ieruſalem from the midſt thereof, by the ſpirit of wiſedome, and by the ſpirit of burning: that is, the *holy Ghoſt*, who is as *fire*, that *melts* the *ſoder*, and looſens it; & alſo the word, *Ier.* 23.24. & ſo alſo in *Mal.* 3. *Chriſt* there is compared to *fire*, and to *Fullers ſope*, and all to expreſſe the divers wayes that the *Lord* hath to cleanſe our ſpirits from ſin. Sin cleaves to the ſoule as *droſſe* to the *gold:* now *the ſpirit of burning cleanſeth* and *purifies* it; yea it doth it violently; and therfore it is ſaid to be a *hammer* alſo in *Ieremy*. Againe, ſin ſinks in as a deep ſtain, therfore Chriſt is as ſope to cleanſe it. And therfore goe, and ſay to *God*, Rather than I ſhould not be cleanſed, *Lord* cleanſe me with the fire of affliction: as it is alſo called, *Zach.* 13. 9. *And I will bring the third part, ſaith the Lord, through the fire, and will refine them, as ſilver is refined, and will try them, as gold is tryed.* It were beſt (my beloved) if you would yeeld to the *Spirit*, and the *Word*, that they may cleanſe you before his ſight: For if they will not do it, he will come with the fire of affliction, & it is better that you ſhould be ſo dealt with, than that your ſoules, being ſtill uncleane, ſhould periſh for ever.

Ier. 23. 24. Mal. 3. The ſpirit as fire:

Zach: 13, 9.

To fit thy ſpirit for the *Lord*, that is a ſpirit, and the father of ſpirits, thou muſt goe yet one ſtep further; thou muſt labour to beautifie it, to ſeek to adorne it with all ſpirituall excellencies. Now if thou wouldeſt beautify it by any thing, ſeeke not for outward excellencies, as clothes, fine

2 Adorne the ſpirit with ſpirituall excellencies

fine apparell, or adorning in the ſight of men, but ſeeke ſuch an excellency as is ſutable to the ſpirit: ſeeke not other things, for they are ſuch things that *God* regards not. So that, as every man ſeeks ſome excellency or other, that which thou art to ſeeke is, to get ſpirituall excellency, ſuch as may beautifie thy heart; for that which is outward, *God* regardeth not. You ſhall ſee an excellent place for this, *Iſay* 66.2. *All theſe things hath my hand made*, ſaith the Lord, *but to this man will I looke, even to him that is poore, and of a contrite ſpirit, and trembleth at my word.* When the *Lord* lookes upon all things here below, *My hand hath made them*, ſaith he, and I can diſpoſe of them as I will: but what is it, of all them, that I doe eſteeme? a ſpirit that is faſhioned, and beautified with inward ornaments, ſo that it trembles at my word, that is the thing which I regard. So 1 *Pet.* 3.3. you have a compariſon there of outward excellencies, and of the ſpirituall decking of the inward man, which the Apoſtle preferreth, becauſe that is a thing that is eſteemed of by GOD. *Whoſe adorning*, ſaith the Apoſtle, *let it not be that outward adorning, of platting the haire, and of wearing golde, or of putting on of apparell: But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meeke and quiet ſpirit, which is in the ſight of God of great price.* So it is ſaid of wiſedome, *Prov.* 3.22. *It ſhall be life to thy ſoule, and grace to thy necke:* that is, *wiſedome* adorns the ſoule in the ſight of GOD, therefore that is the excellency

Iſay 66.2.

1 Pet:3.3.

Prov:3.22.

excellency that is chiefly to be ſought by us, even thus to adorne thy ſoule.

And there is good reaſon for it: for if thou conſider what thy body is, and what thy ſpirit is, thou ſhalt ſee, that all theſe things that doe adorne the outward man, are not the excellencies to be ſought after. Indeed there are divers kindes of thoſe excellencies; they are of three ſorts. Firſt, excellency of *clothes*, and *building*, and ſuch gaudy things, which children and vaine men and women are ſenſible of. Secondly, great *titles*, and *honours*, and great rewards, which a higher ſort of men are capable of. Thirdly, the excellency of *learning*, and *knowledge*, and *skill* in *arts* and *ſciences*; and this alſo is but an outward excellency: for though it be ſeated in the ſpirit, yet it inables onely to outward things. Theſe are not the excellencies that thou ſhouldeſt ſeeke for: but it is an excellency of the ſpirit thou art to regard: looke to thy ſpirit what that is: for as the ſpirit is, ſuch is the man. *Perfectio mentis eſt perfectio hominis*, this is the proper excellency: the body is but, as it were, the ſheath for the ſoule; a man is ſaid to be more excellent, as his ſoule is excellent: the excellency thereof is a mans proper excellency, and every one ſhould labour to excell in his proper excellency. Other excellency is but an outward excellency, this excellency is that which is intrinſecall to a man; the other are but adventitious, they are not proper, and are not that which makes the difference, as this doth. *The righteous*

Outward excellencies not to be ſought after.

Outward excelleney of 3 ſorts.

is more excellent than his neighbour: as if hee ſaid; there is a difference of honour, but all theſe are but accidentall differences, as men differing in cloath: the eſſentiall difference is the ſpirit, and that is it which *God* regards, and by this thou excelleſt thy neighbour. All other excellencies are but as when a mule or an aſſe having goodly trappings, ſhould boaſt it ſelfe againſt the horſe, which is a goodly creature, becauſe it hath goodly trappings; or as if a mud-wall, that the Sunne ſhines upon, ſhould boaſt it ſelfe againſt a wall of marble that ſtands in the ſhadow. Therefore conſider of this, that ſo thou maiſt labour to beautifie thy ſpirit; if there were no other reaſon, but that he is a Spirit, and that he beholds the excellency of the ſpirit, this were ſufficient. Take all other excellencies in the world, they make thee onely excellent in the ſight of man; but this makes thee excellent before *God*, this is a ſolid thing, all the glory of the world is but κενὴ δόξη, *empty glory*, as being eſteemed vaine and empty men; but that which makes thee excellent before *God*, is this. As it is, *Iam. 2. 5. Hath not God choſen the poore of this world rich in faith, and heires of the kingdome which hee hath promiſed to them that love him?* As if hee ſhould ſay, that which makes men glorious, is their faith and holineſſe within, that is the thing that makes us excellent in *Gods* ſight, and inables us to doe higher workes: all other things habilitate us but to the things of this life, but grace makes thee ſtrong, and makes thee to

Simile.

Nothing but the adorning of the ſpirit commends us to God.

Iam: 2. 5.

ſerve

ſerve the Lord with feare and reverence, Heb. 12. 28. And therefore ſayes the Apoſtle, *If there be any vertue or praiſe, thinke of theſe things: Phil.* 4.8. though the world ſeekes other things after their owne fancie, yet ſeeke you after theſe things; this is the excellency that wee ſhould ſeeke, for this adornes thy ſpirit. And now if I ſhould aske any man, whether is it not better to have *Gods* image renewed in him, and to be like to him, than to have the excellency of humane knowledge? every one would ſay, that to have *Gods* image renewed in them, were the beſt: but then why doeſt thou not buſie thy ſelfe about it? why doeſt thou not labour for it? why doe you ſtudie much, and pray ſo little? So if I ſhould aske another, whether grace, or outward excellency were better? he would ſay, grace: but then why doe you not beſtow ſome time about it, to get it? It is a great ſigne that the heart is right, when wee can judge aright of things as GOD judgeth of them, and of the excellency that is to be ſought by us. 2 *Cor.* 5. It is made a ſigne of a *new creature*, that hee doth *judge* aright of *ſpirituall things*. *Iam.* 1.10. It is made a ſigne of a man converted to GOD, when hee is *brought low*, that is, hee is drawne from that high eſteeme of outward excellency, which before he had; when hee ſees that they are but fading flowers, things of no worth: and thus the ſoule gets ſtrength to it ſelfe.

Heb: 12.28.

Phil: 4.8.

2 Cor: 5.

Iames 1.10.

When thou haſt *cleanſed thy ſpirit*, when thou haſt adorned it with ſuch ſpirituall beauty, ſo

3 Let the ſpirit rule.

that *God* is delighted in thee: then thou muſt goe yet further: thou muſt let it have rule, and dominion; thou muſt let it have the upper hand of the body in all things. Let thy ſpirit be ſtill advanced, that is, let it not be drowned with the body, but be emergent ſtill above it, kept from all baſe affections, let it be cleare from all thoſe miſts and corporeall droſſe, that is, from thoſe bodily affections of meat, drink, uncleannes, ſports, paſtime, &c. wherewith the body is delighted: for this ſpirit is the moſt excellent thing in thee, therefore it is meet that it ſhould have dominion, that it ſhould not be brought into ſubjection, no not by any ſpirituall luſt, that ariſeth from the ſpirit, that the body is not capable of; much more then a ſhame is it to be brought into ſubjection by any bodily luſt, that wrongs the *Father of ſpirits*. 1 *Cor.* 6. 12, 13. *All things are lawfull to me*, ſaith the Apoſtle, *but I will not be brought under the power of any thing. Meat is for the belly, and the belly for meat, but God ſhall deſtroy both it and them.* His meaning is this, I ſee that it is not convenient for me to eate fleſh; I doe not deny but that I have a deſire to eate fleſh as well as others, but becauſe it is not convenient, therefore I will bridle that appetite: for, *Meat is for the belly, and the belly for meat, but God ſhall deſtroy both it and them.* If that appetite ſhould prevaile, the body would rule over the ſoule: but that I will not ſuffer, that my ſpirit ſhould be brought into ſubjection by any bodily appetite. And conſider, what an unrea-

2 Cor. 6:12,13

unreasonable thing it is, that the spirit should be brought under the body. There are but two parts of a man, and they draw us two wayes: the spirit drawes us upward to the *Father of spirits*, (as it is a spirit:) and the body drawes us downeward. Now consider which should have the upper hand, they will not goe both together. Now know this, that if the spirit be under the body, it will breede confusion, and be thy destruction in the end. It is so in other things; looke into the Common-wealth, if you should see *servants riding, and Princes going on foot:* looke into nature, if the fire and aire should be below, and the water and earth above, what confusion would there be? So is it in this case. The Apostle compares them to bruite beasts, 2 *Pet.* 2. 12. (and the wise man compares them to a *City, whose walls are broken downe*, so that there is an utter ruine.) Saith the Apostle *Peter*, in the place forenamed, that *they as naturall bruite beasts made to be taken and to be destroyed, who speake evill of the things they understand not, and shall utterly perish in their owne corruption:* that is, if a man will come to this, to suffer such a confusion as this, they shall even be served as bruite beasts are: Indeed, if it were with us, as it is with beasts, we might give liberty for these corporall appetites to rule over the soule: as, take a horse, if he hath no rider, then you blame him not, though hee runne, and kicke up and downe, for he is a beast, and hath no rider to sit him; but when he is under the bridle, then, if hee doth not doe that

Confusion when the body rules the spirit.

2 Pet. 2, 12.

which he ſhould doe, you blame him. But a man hath reaſon to guide him, and he hath grace to guide reaſon: now to caſt off both theſe is more than brutiſh. Conſider alſo, that all things, the more refined they are, the better they are; for they come neerer to the nature of a ſpirit. So then doe thou looke upon thy ſelfe; and ſay with thy ſelfe; the more that the ſpirit within me is advanced, the more it is ſuffered to rule, without impediment, it is the better for mee. To give you an inſtance or two, that you may ſee the practiſe of the Saints in this caſe: *Iob*, hee ſaith, *I eſteemed thy word as my appointed meales, &c.* I will rather reſtraine my body in this, than I will ſuffer my ſoule to want that which belongs to it; as he ſaith for *eating* and *drinking*, ſo ſaith *David* for *ſleepe*; *Mine eyes prevent the morning watch, that I might be exerciſed in thy ſtatutes*: that is, rather than my ſoule ſhould not doe its duty, I will deprive my body of *ſleepe*: So *Ieſus Chriſt*, *Iohn* 4. 34. *Ieſus ſaith unto them, my meate is to doe the will of my Father, and to finiſh his worke*: (this he ſaid when the time of eating was paſt, and they brought him meate to eate:) his meaning is, I will be content to neglect my body, to doe that which is the worke of my *ſpirit*, the worke of *my Father*. And ſuch is his owne advice: ſeeke not the loaves, ſaith he, nouriſh not your bodies, *labour not for the meate that periſheth*: but looke that thy ſoule get the better in all things.

Iohn 4. 34.

Obiect. But how ſhall I know this, whether my ſoule doth rule or no? When

When the bodily appetite, and inclination ſhall ariſe ſo high, as to rule the ſterne of the ſoule, and the actions of it, then the body gets rule over the ſoule: but when theſe ſhall bee ſubdued, and ruled, and guided by the ſoule, when they ſhall be brought to that ſquare, which the ſpirit within ſhall ſet downe, then the ſpirit rules over the body.

Anſw. How to know when the ſpirit ruleth.

But inclinations of my body are ſtrong, inceſſant and prevailing, and I cannot rule them: what muſt I doe then?

Object.

Thou muſt doe in this caſe as Saint *Paul* did, who *kept under his body* by violence, as men uſe to tame horſes; wee ſhould *keepe it downe*, wee muſt take heed of carnall luſts, they will keepe the body too high, as a horſe may be too luſtie for his rider: yet ſo, as on the other ſide it muſt not be kept too low, but onely the ſoule muſt have dominion over it, for it is the inſtrument of the ſoule, and therefore it ſhould alwayes be ſubject to the principall agent: As it is ſaid of a ſervant, that hee ſhould not be *ſupra negotium*, nor *infra negotium*, but *par negotio*, not above, nor below, but fit for his buſineſſe: ſo ought the body to be the ſoules ſervant. Beloved, conſider this, doe but thinke what your ſoules are, that you ſhould ſuffer them to be thus in ſubjection; thinke what a ſhame it is, that theſe bodily affections ſhould ſo overrule the ſpirit that is made like to *God*, the ſoule, that ſhall live for ever, the ſoule for which Chriſt dyed, that is better than all the world beſide; thinke I ſay,

Anſw. The body muſt be kept downe, yet not too much.

with your ſelves, what a ſenceleſſe and unreaſonable thing it is, that this heavenly borne ſoule ſhould be ſubject to a little walking earth, and that a peece of clay ſhould rule over it? Are not men, in this kinde, like to beaſts, ſubject to ſenſuality, that eate that they may play, and play that they may eate? and the ſoule is not conſidered all this while, how it is a ſpirit, that is like to *God* himſelfe, who is a Spirit. Alas, what is the body to it? It is in it as in a priſon: ſuch is the body to the ſoule, not to be regarded in compariſon of it. Therefore adde this to the other, that the ſoule may ſtill be advanced, and that it ſuffer not bodily actions to bring it into ſubjection, leſt you be as *bruit beaſts*, ſubject to ſenſuality, *made to be taken, and to be deſtroyed.*

FINIS.

THE

THE ELEVENTH SERMON.

EXOD. 3. 13, 14.

And Moſes *ſaid unto God, Behold when I come unto the children of Iſrael, and ſhall ſay unto them, the God of your fathers hath ſent mee unto you, and they ſhall ſay unto me, what is his name; what ſhall I ſay unto them?*

And God ſaid unto Moſes, *I AM, THAT I AM, &c.*

Vſe 2. His government chiefly exerciſed on the ſpirits of men.

A Second uſe from this point is this: If *God* be a *ſpirit*, then his *dominion, government*, and *providence* is chiefly exerciſed on the ſpirits of men. It is true, his *providence* is over all things that belong to us: but, as *he is* in himſelfe *a Spirit*, ſo he puts forth, and exerciſeth this power of his principally in guiding the ſpirits of men, and in

in that you are chiefly to obſerve his providence toward you. And that you ſhall ſee in *Rom.*14.17. *The kingdome of God*, that is, his rule and government, *is not in meate and drinke*, for they are outward things, and *hee* that is a *ſpirit*, regards them not; *but* it is *in righteouſneſſe and peace, and joy in the holy Ghoſt*: that is, in the things that belong to the ſpirit, therein is his kingdome, and dominion chiefly exerciſed. So alſo, *Pſal.*33.14,15. *From the place of his habitation hee looketh downe upon all the inhabitants of the earth: hee faſhioneth their hearts alike, hee conſidereth all their workes.* Marke it, when *God lookes downe* from heaven, and *beholdes the children of men*, the chiefeſt thing that he doth, wherein his government is exerciſed, is, in that hee faſhions their hearts and ſpirits: and therefore thoſe eternall ſubjects of his that live with him for ever, are ſpirits, as the Angels, and the ſoules of men. Therefore if thou wouldeſt obſerve the will of the *Lord* toward thee, and wouldeſt ſee, wherein his providence is chiefly exerciſed, looke upon thy ſpirit upon all occaſions; that is, what bents, what inclinations, what hopes, and deſires hee hath put into thy ſoule. If you looke upon men in the world, you ſhall ſee them divers in their ſpirits; one man luſts after riches, honour and preferment; another after gaming, ſporting and drinking: now looke upon this temper of ſpirit as the greateſt judgement of all others. Againe, looke upon the ſpirits of other men, they are faſhioned a contrary

Rom:14.17.

Pſal.13.14,15

Spirituall iudgements the greateſt.

contrary way, to deny themſelves, to ſeeke grace, and avoid ſinne; to be content to have *God* alone, to doe his worke, to leave their wages to *God*, to live a painfull life, ſerving *God*, and men with their ſweetneſſe: this is a quite contrary ſpirit, and this is the greateſt bleſſing, as the other the greateſt judgement. Therefore you ſhall ſee, that when the *Lord* is angry with a man, ſo that his anger is wound up to the higheſt peg, then he gives him over to this judgment: as it is, *Pſ.* 81.12. *So I gave thē over to their owne hearts luſts, and they walked in their own counſells*: that is, my judgement ſhall be executed upon their ſpirits, to leave them to an *unjudicious minde*. Againe, on the other ſide, when the *Lord* would doe a man the greateſt kindneſſe, then he faſhions his ſpirit another way. *Deut.* 30.6. *And the Lord thy God will circumciſe thine heart, and the heart of thy ſeed, to love the Lord with all thine heart, and with all thy ſoule, that thou maiſt live*: as if he ſhould ſay, when I mind to doe you a kindneſſe, then I will thus faſhion your hearts aright. So *Ezek.* 36.26. *A new heart alſo will I give unto you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your bodies, and will give you an heart of fleſh*. The Scripture is plentifull in this. Therefore if thou wouldeſt obſerve what the *Lord* is to thee, looke how he faſhions thy ſpirit: if thou findeſt that hee leaves thee to unruly affections and luſts, and leaves thee to be glued to that from which thou ſhouldeſt be divorced; or that he hath left thee in bondage

Pſal. 81.12.

Deut. 30.6.

Ezek. 36.26.

to

to the feare of men, as a ſnare to thee, there is no greater judgement in the world than this, as the contrary is the greateſt mercy. Therefore in 2 *Tim:* 4. 22. *Paul* prayes, *The Lord Ieſus Chriſt be with thy ſpirit:* as if he ſhould ſay, this is the greateſt mercy that I can wiſh thee, and the greateſt good that GOD can doe thee, and therefore hee wiſheth GOD to *be with his ſpirit.*

2 Tim. 4, 22.

Now to ſet on this point a little further, and to make this plaine to you: you ſhall ſee it in theſe three things.

Proved by 3 Demonſtrations.

1. Becauſe all other things, as riches, poverty, health, ſickneſſe, &c. he diſpenſeth theſe promiſcuouſly, ſo he gives riches to wicked men, &c. becauſe as it is *Eccleſ.* 9. 1. *His love, or hatred, cannot be knowne by theſe things.* Whence I reaſon thus: That wherein the love and hatred of GOD is moſt ſeene, therein his providence chiefly exerciſeth it ſelfe: but in the faſhioning of the ſpirits of men, there, and there chiefly, is his love and hatred moſt ſeene; for other things come alike to men, *to him that ſacrificeth, and to him that ſacrificeth not.*

1 Outward things diſpenſed promiſcuouſly. Eccleſ. 9. 1.

2. The diſpoſing of other things is much in the power of men. A Prince, or a man hath power to kill, or to ſave, hee can give riches, and honor, and take them away at his pleaſure: But to rule the ſpirits, to compoſe, and guide the apprehenſions, and affections of the ſoule, that belongs to GOD alone; a man is no more able to doe it, than to rule the raging ſea. For

2 The guiding the ſpirit belongs onely to God.

as

as it is proper to GOD alone, to compose the winde, and to rule the waves: so it is proper to him alone to rule the turbulent affections, to compose, and guide them. If there be any disordered affection in the heart, as an immoderate love of any thing, or an impatient desire to any thing, who is able to remove it, but the *Lord* who is a *Spirit?* So, who can implant holy affections in thee, but he alone? as, for example, *to thinke a good thought*, a man cannot doe it without him, who is *the Father of spirits*: so to perswade a man, no man can doe it, it must be the *Lord*, as *Noah* saith; *God shall perswade Iaphet to dwell in the Tents of Sem*. So to see the hainousnes of sin, and the evill of it, no man can do it but by the spirit of GOD: as it is said, *Ioh.* 16. 9. *The Spirit convinceth men of Sin*. So to will this, or that, which is good, *it is he that works both the will and the deed*. A man cannot mourne for sin without the Spirit of GOD, and he cannot choose but be swallowed up with worldly griefe for worldly losses except GOD keepe him, he cannot feare GOD, and he cannot choose but feare men, except *God* guides his spirit; for this is one of *Gods prerogatives royall*, to rule in the affections, and apprehensions of men. Iohn 16.9.

3. Because the guiding of a mans spirit, is of the greatest consequence of all other things else. Now *God* is a wise commander, and therefore he will not exert, and put forth his power, but in things of greatest moment: and indeed the guiding of our affections is all in all to us. For, in a mans

3 The guiding of the spirit of greatest consequence.

mans outward eſtate, what things ſoever befall him, all are nothing; but what his apprehenſion is of them, and how hee is affected with them, makes them croſſes or comforts: if a mans ſpirit be whole, the greateſt croſſe is nothing, and the leaſt is intolerable, if his ſpirit be broken. As, againe, what are all pleaſant things, if a man hath not a heart to apprehend them? As to *Paul*, what was all his perſecution? as long as his ſpirit was whole within him, he carried it out well: & what was *Paradiſe* to *Adam*, and a kingdome to *Ahab*, when their ſpirit was broken? It is the apprehenſion that makes every thing to a man heavie, or unheavie, pleaſant or unpleaſant, ſweet or ſower: & therefore this is the uſe to be made of it, to behold *Gods* providence chiefly on our ſpirits, and not onely on our owne ſpirits, but what he doth upon the ſpirits of others alſo. It is a thing we ſtumble at, when we ſee a wicked man proſper, and carry all things in the world before him; wee ſhould not ſay, where is *Gods* providence, and the truth of his promiſe? but ſee what he doth upon the ſpirit of that man. If thou ſeeſt ſuch a man more malicious to the Church, and children of *God*, and growing more carnall, and abominable in his courſes, therein is *Gods* curſe ſeene more, than in all the diſpenſation of outward curſes: for that treaſure of ſinne which he layes up for himſelfe, will draw on a treaſure of wrath, which will be expended upon them in due ſeaſon. Therfore beholdyour ſpirits alwaies and *Gods* providence upon them. *Lam.* 3.65.

The apprehenſion makes every thing heavie or pleaſant,

Lam. 3. 65.

Give

Give them ſorrow, or obſtinacy *of heart, thy curſe upon them:* the words ſignifie, which is thy curſe upon them. Therefore if you ſee an obſtinate heart in a man, that is the greateſt curſe of all. As in receiving the Sacrament, there we do pronounce a curſe to him that *receives it unworthily*, and profanes the *Lords body*: but, it may be, he goes on and ſees it not; but now looke upon his ſpirit, and ſee how *God* deales with that, whether his heart doth not grow harder, and more obdurate, which is the greateſt curſe. You may obſerve this every where. If thou ſeeſt one that hath a vaine and idle ſpirit, that cannot ſtudie, that cannot pray, that cannot chooſe but be carried away by an unruly luſt to this or that thing, beleeve it, this is a greater judgment than all the diſeaſes in the world, than all ſhame and diſgrace, that we account ſo much of, than poverty and croſſes: as it is the greateſt mercy on the other ſide, when a man is able to ſerve *God* with an upright heart, & to be ſincere in all his carriage. Thus it is with men, and this thou ſhouldeſt obſerve in thy ſelfe alſo from day to day. Let us not obſerve ſo much, what accidents befall us, what good is done to us, or what croſſes we have, (it is true indeed *God* is ſeene in all theſe things:) but chiefly looke what GOD hath done to our ſpirit, what compoſing of minde, or what turbulency of affections, or what quietneſſe, what patience, or what impatience; and for this be chiefly humbled, or be chiefly thankfull: for to take away from Chriſt the praiſe of ſanctification,

cation, is as much as to take away the praise of his redemption. Herein thou shalt see his love or hatred manifested to thee; his greatest judgement, or his greatest mercies.

Vse 3. Iohn 4. 24. Worship him in spirit.

The third Vse is that which the Scripture makes of it, *Iohn* 4. 24. If *God* be a *Spirit*, then *worship him in spirit and truth*. What it is to *worship* GOD *in spirit and truth*, you shall see if you compare this place with that in *Rom.* 1. 9. *For God is my witnes, whom I serve with my spirit in the Gospel of his Sonne, that without ceasing I make mention of you alwayes in my prayers*. The meaning of it is this. When *Paul* had taken this solemne asseveration, GOD *is my witnes, &c.* doe not think, saith he, that I have done this feignedly, I am no such man; for in preaching the Gospel of *Iesus Christ*, *I serve God in my spirit*: that is, I doe it not for by-ends, not in appearance and sight of men, or the like, but I doe it *in my spirit*, that is, plainly, heartily, and sincerely. So that to *worship God in spirit*, is, to have a plainnesse, and sincerity in our worshipping him, that is, to doe it heartily what we doe to him, in our praying, and worshipping him; when it is not formally, and customarily done, but our spirit seconds it within, this it is to worship him in spirit. So that the scope of our exhortation is, that you would worship *God* chiefly in your spirits. As it is said of singing Psalmes, *Col.* 3. 16. *Admonish one another in psalms, & hymnes, & spirituall songs, singing with grace in your hearts, &c.* that is, let your spirit joyne with the outward performance. And the ground

Rom. 1 9.

What it is to serve God in the spirit.

Col. 3. 16.

ground of it is, because GOD *is a spirit*, and therefore hee beholds at any such time, when you come before him, the inward behaviour of your spirits: that is, he observes when you come to preach, or pray, what squint-eyed ends, what vaine glory, what respect to men you have. Yea, he observes how farre naturall conscience leades you, so that you doe it as a taske, out of custome, &c. hee observes what worldly-mindednesse, and carnall affections creepe into the soule, at that time, that makes you either to post off the duty, or else to doe it in a customary manner. All this doth he behold, he lookes to the inward carriage of the spirit: and therfore do you look chiefly to the inward carriage, to the inward frame of your minde.

Particularly in three things.

Quest. But what is that more particularly?

Answ. I will shew it to you in these three things.

I

1. See that thy spirit be as neare him as thy lippes are. *Isay* 29. 13. Hee complaines of a sort of people, that *draw nigh unto God with their mouth, and with their lips doe honour him, but have removed their heart farre from him, and their feare towards him is taught by the precepts of men.* So *Ier.* 12. 2. *Thou oh Lord art neare in their mouth, and farre from their reines.* Now if thou wouldest *worship him in spirit*, see that thy spirit be as neare him as thy words are. As, for example, in prayer thou confessest thy sinnes, and professest that thou doest hate them, thou prayest for mortification, and grace, & for weanednes from the world; herein thy words and *Gods* will doe

The spirit must be as neare God as the lips Isay 29.13.

Ier. 12. 2.

agree, they are consonant, when yet, it may be, the inward inclination of thy heart is farre enough off from these expressions; therfore bring thy spirit neare to *God* as thy lips are, and then thou worshippest him in spirit. To shew you more plainly what this farnesse off of the spirit is; take a covetous man, & put him upon the rack of any exigent, where hee must part with all to save his life, he wil say as much as need to be in this case, that hee is willing to part with all; but his heart is set as close to his wealth, as ever it was before, so that he is loath to part with any thing. And take a thiefe that comes before the Iudge, he confesseth his fault, and begs pardon, and saith that he will do so no more: but yet his heart sits as neare to his theft, he is as farre from honesty as ever he was before. So take a man, when he comes into some exigent, (for that usually is the time) as at the receiving of the Sacrament, or at his day of death, he comes and professeth to the *Lord*, that hee will follow no more his wicked courses, but he will become a new man; here his words draw neare: but looke to the bent and inclination of his heart, to the radicall constitution of it, and that is farre from holinesse, there hee sits as close to his sinne as he did before. Therefore, if thou wouldest *worship God in spirit*, take care that thy spirit draw neare to him upon all such occasions, as thy words doe. A man in his ordinary course, it may be, prayes, and his prayers are good; but how farre his heart is from *God*, that his life shewes.

Instances of drawing neare with the lips onely.

ſhewes. It is a ſtrange thing, that at the Sacrament, men come and make confeſſion of their ſins, and yet their ſpirits are far from it, and that their practiſe ſhewes. Conſider this, if any ſuch be here; you are the men that the Prophet doth ſpeake to, *you draw neere to God with your lips, but your heart is farre from him.* And this is the firſt particular.

2. To worſhip God with all the ſtrength of the minde. 2 Sam. 6. 14.

When you worſhip GOD with all the might and ſtrength, and indeavour of your minde, and all the faculties of them, this is to *worſhip* GOD *in ſpirit.* 2 *Sam.* 6. 14. It is ſaid of *David*, that hee *danced before the Lord with all his might*: it was a worſhip of GOD, a ſpirituall worſhip of GOD, wherein *David*, by his outward act of dancing, did expreſſe his exultation, and rejoycing in the LORD. Now the text ſaith, that he did this with all his might, with al the might of his ſpirit: (for ſo you muſt underſtand it.) It is a Metaphor taken from the body, when a man uſeth all his ſtrength and might to doe any thing, hee unites all the forces of his body to it: ſo a man *worſhippeth God in ſpirit*, when all the faculties of the ſoule are concentrated and united together in the performance of ſuch a dutie. And therefore it is called a *wraſtling with the Lord*, as *Iacob* did: and it is called a *ſtriving with God*, as *Paul* ſaith, that you *ſtrive together with me in prayer*, *Rom.* 15. 30. that is, when the ſoule, and the minde are joyned all together, when he bends the whole ſoule to the worke, as a man when he wraſtleth, puts forth all his

Rom: 15. 30.

strength, this is to worship GOD in spirit. Such an expression you have, *Acts* 20. where *Paul went bound in the spirit to Ierusalem*: that is, his spirit did not hang loose, but it was girt up in a resolution to goe through with the worke, whatsoever came of it, his spirit was bound. Now, when thy spirit hangs loose upon the dutie, halfe on, and halfe off, when a man cares not whether hee doth it or no, this is not to worship GOD with thy spirit; but when thy minde is girt up, and thou doest it with all the intention of thy soule; when thou dost it heartily: as it is *Col.* 3.22. *Servants obey in all things your Masters according to the flesh; not with eye-service, as men pleasers, but in singlenesse of heart fearing God*: where eye-service, and heartily are opposed. Eye-service is, when a man doth it in the outward shew, and appearance onely, and what is the other, to doe a thing heartily? That is, when a mans strength and his soule doth goe with the duty: and the contrary to this is, the looseneſſe of the minde, and the wandring of it about other things, when the body, and the words are well imployed, but the minde doth not goe with them; this is not to worship *God* in spirit, when the spirit sits thus loose to *God*. And this is the second thing, wherein this worshipping of GOD in spirit doth consist.

Acts 20.

Col. 3.22.

3 When the spirit beholdes God alone.

The third which hath not much, but yet some difference from the former, is this, when the spirit of a man beholds GOD alone; when his eye is upon him when hee comes to worship

ſhip him, and upon nothing beſides. If a man will have an eye to men, to the praiſe, or diſpraiſe that ſhall follow the performance of the duty, hee doth ſo farre worſhip men. But hee ſerves *God* and worſhips him in ſpirit, when his heart is left naked, and ſtripped of all other reſpects in the world, and ſo filled, and overawed with the preſence of GOD, that all other reſpects doe vaniſh. This it is to worſhip GOD in ſingleneſſe of heart; and this is oppoſed to outward performance, *Col.* 3. 22. for eye-ſervice is but onely a bodily and outward worſhip: but when a man doth it with ſinglenes of heart, then it is not eye-ſervice, that is, it is not outward onely. Now, ſingleneſſe of heart is this, when the minde hath but one ſingle object to looke upon; ſo that to looke, not upon any creature, but upon *God*, and none beſides; this is to worſhip *God* in ſingleneſſe of heart, which is the ſame with holineſſe. As the holineſſe of the veſſel in the old law was when it was ſet apart from all other ſervices to *God* alone, ſo the holines of a mans ſpirit is, when it is ſeparated from all by-reſpects and aimes, and is wholly devoted to him; (whence our word, *Devotion* doth ſpring:) and when a man worſhips *God* with this nakednes, with this ſinglenes and holines of ſpirit, then he worſhips *God* in ſpirit. But when thou commeſt to performe any duty, as to preach a Sermon, or to pray, and thou lookeſt what men will thinke of thee, and what praiſe and credit thou ſhalt get by it, this pollutes your ſpirit; ſo

Col. 3. 22.

Singleneſſe of heart, what.

Holineſſe what

farre as you doe this, there is not ſinglenes, but doubleneſſe of ſpirit, and here is eye-ſervice in *Gods* account.

Therefore looke alwayes to worſhip him in ſpirit, remember the argument here uſed, *God* is a Spirit: that is, looke how the corporeall eye of man beholds thy body, when thou commeſt to Church, and can ſee the negligence of thy behaviour, and uncomely geſture; ſo *God*, that is a ſpirit, he beholds the vanity and looſenes of thy ſpirit within, the turning and rouling of it this way, or that way; therfore take diligent heed to thy ſpirit; labour to approve thy ſelfe to him, care not what any creature ſaith or thinketh of thee; and this is to worſhip him in thy ſpirit.

Now here are two Queſtions to be anſwered:

Queſt. 1. What neceſſity there is of fit geſtures of the body in Gods worſhip.

If GOD muſt thus be worſhipped in ſpirit, and it is the behaviour of that which he looks to, what neceſſity is there then of a bodily, comely, and outward geſture? how farre is this required in his worſhip?

Anſw.

The ſpirituall worſhip of GOD is never well performed, but when it is ſignified by the comely geſture of the body, as farre as wee may. I ſay, they muſt concurre, the body muſt goe with the ſpirit, (though indeed he chiefly lookes to the ſpirit) for they are both his, 1 *Cor.* 6.20. he muſt be ſerved in both. Beſides, the body doth exceedingly helpe the ſpirit, and it doth teſtifie, when you come before others, that holineſſe and reverence, which you have of *Gods*

1 Cor. 6.20.

glory

glory and majesty. Therefore to perswade you to this, you must know, that when ever you come to worship *God*, there ought to be a great solemnity in every part of his worship, which cannot be without the concurrence of the body and spirit of man, they cannot be disjoyned: And you shall see the necessity of this, in these 3 things.

1. Because, though holinesse be seated in the spirit, yet it doth and will appeare in the body at the same time. You know, the light of the candle is seated in the candle, yet it shines through the lanthorne, if it be there; so, though holines be seated in the spirit, yet it wil appeare in the body, if it be there. It is so in all other things, and therefore must needes be so in this: As, take any affections that are in us, as a blushing affection, when occasion is, will appeare in the body, whether we will or no; so an impudent face is discerned and perceived also; so awefulnesse, and feare, and reverence, they will shew themselves, and looke out at the windowes of the eyes, and appeare in the face, except we willingly suppresse them. Now, if these will doe so, surely it holdes in this also. If there be a reverence of the minde, it will be seene in the behaviour of the body. Therefore you see; *Eliah*, when he prayed earnestly, the dispositi-on of the body went with it, *he put his face downe betweene his legges*. So *Iesus Christ*, when hee prayed for *Lazarus*, *hee groaned in his spirit and wept*. Now if he did so, (who might be exemp-

1 Therein holines appeares, *Simile*.

ted, if any might) then doe not thou thinke that thou canst have a holy, reverent disposition of the minde, and it not appeare in the body, it cannot be. Therfore you shall find that it is called *the heart* every where, because the affections are seated there, and what affections a man hath, such is his heart; and the body is accordingly affected, as the heart is affected.

2. The outward man stirs up the inward.

2. Consider this; If thou findest thy selfe apt to a careless, negligent behaviour, and carriage of the body, when thou commest to *God*, and pretendest this, that hee is a spirit, and must be worshipped in spirit; I say, consider whether this be not an excuse that thy flesh makes to this end, that it may be lazie, and have some ease to it selfe, from a false application of that principle, *God is a Spirit*, which makes thee give way to an outward lazinesse of thy body. Therefore looke narrowly to it, thou shouldest stirre up the outward man, that thou thereby maist stirre up the inward man, when thou commest before *God* in any worship.

3. Our performances are lame else.

3. Consider, that to make any thing an ordinance, there must be an application of the whole man to it; otherwise, it is but a lame performance, and *God* will not reckon it as the obedience of an ordinance. For this truth must be remembred; That an ordinance of *God* performed as it ought to be, doth usually carry a blessing with it. A prayer made, a Sacrament received as it ought, a fast kept as it should, moves the *Lord* to giue a blessing, and if thou doest not

Ponere

Ponere obicem, thou ſhalt not goe away empty; for it is alwayes accompanied with a bleſſing: as it is ſaid to *Ananias, Acts* 9. *Goe to Paul, for beholde he prayes:* when it is a prayer indeed, *God* can hold no longer. Doe you think, that *Paul* never prayed before, when hee was a Phariſe? who made long prayers. Yes; but it was not as hee ought, he never prayed indeed till now; now conſider, when thou commeſt before the *Lord* to performe any duty to him, thou wilt ſay, it may be, that my ſpirit is well diſpoſed, though the geſture of my body be not anſwerable: but I ſay, deceive not thy ſelfe with this, but looke that it be a thorow performance. For as it was in the olde law, a lame ſacrifice was accepted as none: ſo a lame prayer, a lame hearing the word, a lame performance of any exerciſe GOD reckons as none. Therefore in theſe things GOD ſends them away empty as they came. What better are they? doe their hearts get any thing? Beloved, GOD is a fountaine, and if he meete with a fit pipe, (as is an ordinance rightly performed) there he uſually conveyes his grace: but if he meet with a foule pipe, and obſtructed, there he doth not conferre any bleſſing. Acts 9. *Simile.*

Now, if thou ſaiſt, I have thus behaved my ſelfe, and have not beene anſwered? Doe not deceive thy ſelfe; for if it be truly performed, you ſhall be anſwered: ſo that looke, if it be truly done, expect a bleſſing, GOD will not ſuffer his ordinance, at that time, to be a pen without inke, or a pipe without water. I hope there

there be none of us here that neglect prayer to God morning, and evening, that live as if there were no God in the world, as if they were not his subjects: if there be, God will *wound the hairy scalpe of such.* But these are not the men I speake to; but they are those that doe it from day to day, they pray from time to time, and omit it not; these are the men, whom wee are to advertise in this case. Take heede, though you pray every day, yet it may be thou hast not made a prayer all thy life yet, and this is the case of many. For, if thou considerest what an ordinance is indeed, thou shalt know that the *Lord* doth not reckon all petitioning as a prayer, nor set it downe for the ordinance. And it may bee the case of the Saints sometimes, (though we spake not now to them;) they may pray often, and yet the *Lord* not register, nor set it downe for a prayer, and therefore it may never come into remembrance before him. And this I take to be *Davids* case in the time of his impenitency for his adultery; the ground of which you shall see, *Psal.* 51. 16, 17. *Open thou my lips,* (O Lord) *and my mouth shall set forth thy praise: &c. David,* before he came to repentance, had, as it were, mistaken himselfe, hee thought that he had prayed, and offered a sacrifice, but, saith he, I was deceived all this while, I was not able to open my mouth to any purpose; therefore, *Lord,* open thou my mouth; I brought sacrifice in, but thou regardest it not, till my heart was humbled: And then, *a broken and a contrite heart,*

Men may pray much, and not aright.

Psal: 51. 16, 17

heart, O God, thou wilt not despise. Therefore you deceive your selves, that goe on in a customary performance of holy duties, and thinke that you pray, or that thinke this worship to be in the spirit onely, when your outward man carries it selfe negligently; both are but a lame performance, they must goe both together. Therefore looke that it be the obedience of an ordinance, which then it is, when not onely the spirit of a man is well set, but the whole man is applied to the duty, that is, when all the strength of a man goes to it.

Object.

If you say, May not a man pray sometimes, when he is walking, or lying, or riding by the way, or the like?

Answ.

Two times of prayer.

I answer, There be two times of prayer, one is ordinary, and in private, when you may have all opportunity to doe it in a holy, and solemne manner, and then you ought to doe it solemnly. The other is, when you pray occasionally; and there the occasion and disposition doth not admit such outward solemnity: as when a man gives thankes at meate, or prayeth when hee rides, here the Lord accepts the will for the deed: God requires not this upon all occasions; yet when you may, you ought to doe it, in a reverent manner, not onely of spirit, but of the body also. You may gather it from *Christ, he fell on his face and prayed, Luke* 22.42. and *Daniel*, and *Abraham*, it is said that they bowed themselves to the ground: And it is said of Christ, that hee lifted up his eyes to heaven, when

Luke 22.42.

when he bleſſed the loaves. Why are theſe ſet downe? If any man might be freed, *Ieſus Chriſt* might; but it pleaſeth the *holy Ghoſt* to ſet downe that circumſtance of him, that he fell on his face, and that he lift up his eyes to heaven.

Indeed, in this caſe when it is hurtfull to the body, there it may be omitted; the *Lord* will have mercie rather than ſacrifice, even mercy upon your bodies. So alſo, when you finde that it hurts the inward man, and hinders it, when the heart doth it without deceit, that it may performe it the better, then there is a liberty left unto you to diſpenſe with it.

As I ſay for prayer, ſo for other duties: when a man comes to heare the word, hee ſaith, my minde is intent enough, though I make not ſuch a ſhew; yet notwithſtanding know this, that thou muſt behave thy ſelf reverently when thou commeſt before *God*. You ſhall ſee in *Luke* 4. when Chriſt preached, it is ſaid, that *the eyes of all the people were faſtened upon him*. Why is ſuch a corporeall geſture noted in the text? is it in vaine? No, becauſe it is a comely geſture, therefore it is to be regarded.

Luke 4.

Queſt. 2. How to conceive of God in prayer.

How ſhould we conceive of God in prayer, ſeeing hee is a ſpirit, and a Spirit we never ſaw: what conceit and apprehenſion of God ſhould we have then when wee come to call upon his name?

Anſw.

Wee may not conceive him under any corporeall ſhape, for he is a Spirit: and therefore they that thinke they may worſhip the humanity

nity of Christ disjoyned, are deceived: we are not to worship it as separated from his Deity; for we are to worship the Trinity in the Vnity, and the Vnity in Trinity, which we cannot doe, if we worship his humanity as separated from his Deity. Therefore when you come to pray before GOD, you must remember * that he *is a Spirit, filling heaven and earth, strong, gracious, mercifull, full of goodnesse and truth, &c.* concerning whom three things are to bee considered.

The humanity of Christ alone not to be worshipped.

* How God describes himselfe to *Moses*: Exod. 34. 6. and also elsewhere.

First, That he is a Spirit.

But how shall I conceive of a Spirit?

1 *Object.*

Answ. How to conceive of a spirit.

How doest thou conceive of the soule of another man when thou speakest to him? thou never didst see it, yet thou knowest that there is such a spirit that fills the body, and that doth understand what thou saist, and speakes to thee againe; so remember this of the *Lord*, that he is a Spirit: and remember that expression concerning him, *Ier.* 23. 24. with this: *Can any man hide himselfe in secret places, that I shall not see him, saith the Lord? Doe not I fill heaven and earth, saith the Lord?*

Ier. 23. 24.

2 The Lord fills heaven and earth.

Secondly, therefore, the *Lord* filling heaven and earth, as the soule fills the body, thou must thinke of him as one that sees all things, and heares all things. Indeed the *Lord* is not in the world, as the soule is in the body, but in an incomprehensible manner, which we cannot expresse to you; yet this is an expression which we may helpe our selves by, and is used every where in Scripture. Thirdly,

3. He is powerfull, gracious, &c.

Thirdly, fixe thy minde chiefly on his Attributes, that he is a Spirit filling heaven and earth, and hee is exceeding fearefull, powerfull, allmighty, exceeding gracious and long-suffering, abundant in mercy and truth, that he hath pure eyes, and cannot see any iniquity: *Deut.* 24. So *Exod.* 34.6. As *Moses* could not see him, *God* would shew him no shape, but his Attributes, his backe parts; so thou must conceive of him, as a Spirit, that is exceeding strong, potent, and fearefull, one that will not holde the wicked innocent, but shewes mercy to thousands of them that feare him; and to sinners, if they will come in unto him: And thus you must conceive of him, when you come before him.

Deut 24. Exod. 34.6.

FINIS.

THE

THE TVVELFTH SERMON.

EXOD. 3. 13, 14.

And Moſes *ſaid unto God, Behold when I come unto the children of Iſrael, and ſhall ſay unto them, the God of your fathers hath ſent mee unto you, and they ſhall ſay unto me, what is his name; what ſhall I ſay unto them?*

And God ſaid unto Moſes, *I AM, THAT I AM, &c.*

HAVING finiſhed that point, that GOD *is a Spirit*, which is a particular expreſſion of the *Simplicity* of GOD, we come to ſpeake of the *Simplicity* it ſelfe: which is that Attribute, by which he is one moſt pure and entire eſſence, one moſt *ſimple*,

simple, being *without all compoſition*; ſo that there is no *ſubſtance*, and *accident*, *matter*, and *forme*, *body* and *ſoule*; but hee is every way moſt ſimple, nothing in him, but what is *God*, what is *infinite*. The riſe that it hath from hence, we ſhall ſee hereafter. All thoſe phraſes of Scripture, where *God* is ſaid to be *love*, *truth*, *light*, and *wiſedome* it ſelfe, all theſe ſhew the Simplicity of *God*: for of no creature can you ſay ſo. The creature is wiſe, and juſt, and holy, and true: but to ſay, it is truth it ſelfe, love it ſelfe, light it ſelfe, or wiſedome it ſelfe, that cannot be attributed to any creature. So that this you muſt know, that GOD is one moſt pure, intire, and uniforme being or eſſence: I AM, ſhewes that hee is a being; and if we ſhould aske, what kinde of being he is; he is a moſt ſimple and uncompounded being. And that hee is ſo, we will make it cleare by theſe reaſons.

The Simplicity of God proved by 8 Reaſons.

Reaſ. 1. There are not many, nor different things in him.

Becauſe, if there be many things in him, they muſt not be the ſame, but different; if different, one hath ſome perfection which the other wants; if ſo, there muſt be ſomething imperfect in *God*: for if the defect of that were made up, it would be more perfect.

Reaſ. 2. There is no multiplication

If there be two things in *God*, then there is multiplication; now all multiplication ariſeth from ſome imperfection, from ſome want and defect: for if one would ſerve, two would not be required. As if one could draw a ſhip or boate up the ſtreame, two were needleſſe, if one medecine would cure, two would be unneceſſary;

ceſſary; ſo in all things elſe: ſo that the reaſon of multiplication is, becauſe one will not ſerve the turne. Therefore GOD being all-ſufficient, it is not needfull, yea it cannot be, that a breaking into two ſhould be admitted in him, and conſequently, he muſt be moſt ſimple, without all compoſition, a pure and intire eſſence, full of himſelfe, and nothing beſides.

If GOD ſhould have *love* in him, or *juſtice*, or *wiſedome*, or *life*, or any other quality different from his eſſence, as the creatures have them, he ſhould be what he is, not originally of himſelfe, but derivatively, and by participation, and ſo imperfectly: as to be fiered is more imperfect than to be fire it ſelfe, to be gilded is more imperfect than to be golde it ſelfe: So to be wiſe, loving, holy, that is, to be indewed with the qualities of *wiſedome*, *love*, *holineſſe*, is more imperfect, than to be *wiſedome*, and *love*, and *holineſſe* it ſelfe. Therefore there is not a ſubſtance and a quality in GOD, as in the creature: but he is *love*, and *light*, and *wiſedome*, and *truth*, and ſo the Scripture expreſſeth him.

Reaſ. 3. God is love, and wiſedome, &c. originally, not derivatively.

Whereſoever there is any *compoſition*, there muſt be two or three things, ſo that there may be a *diviſion*; they are ſeparable, though not ſeparated; but where *diviſion* may be, there may be a *diſſolution*, and ſo deſtruction, though it never be: But of *God*, we cannot ſay, that this may be, and conſequently, there cannot be two things in him, but *what he is, he is*; one moſt *ſimple*, moſt *pure*, and moſt *intire* being, without

Reaſ. 4. God without compoſition.

all *compoſition* and *multiplication*.

Reaſ. 5. God without parts.

If GOD be not *ſimple*, there muſt be parts of which he is compounded: But in GOD *bleſſed for ever*, there are no parts, becauſe then there ſhould be imperfection, for every part is imperfect.

2. Againe, Parts are in order of nature before the whole, but in *God* there is nothing firſt or ſecond, becauſe he is ſimply firſt.

3. Againe, Parts cannot be united and knit, and compounded together, without cauſes to doe it; but here is no cauſe to knit and unite any part together, becauſe he is without all cauſe, as hath beene ſhewed before.

Reaſ. 6. God the firſt being.

I will conclude this with a reaſon out of the text, *He* is a being. *I AM hath ſent mee unto you.* If hee be a being, then either the firſt or ſecond being. A ſecond being he cannot be, for then there ſhould be ſome thing before him, and above him, upon which he ſhould be dependent: but this cannot be; therefore hee is abſolutely the firſt being. *Adam* was the *firſt man*, but *God* onely is the firſt abſolute being. Now the firſt being was never in poſſibility to be: and therefore he is a pure act in regard of his eſſence. Againe, there are no qualities ſpringing from him; for if there were, they ſhould have had ſometimes no being; and ſo in poſſibility to be, and conſequently have a beginning, and be a creature: Therefore there is neither *Potentia ſubſtantialis*, nor *accidentalis* in him, and ſo hee muſt be *purus actus*, as the Schoolemen ſay; and therefore

therefore he is moſt *ſimple*, without all *compoſition*. This I ſpeake to ſchollers; for it is a mixt auditory: and therefore you muſt give mee a little liberty.

Now I come to thoſe Conſectaries which flow from hence; and they are theſe three.

Conſect. 1. See what a ſtable foundation faith hath to reſt upon.

If *God* be ſuch a *ſimple, firſt, pure*, and *abſolute* being, then hence you may ſee, what a ſtable foundation our faith hath to reſt upon; we are built upon the loweſt foundation in all the world, that is, upon the firſt, moſt abſolute, and *ſimple*, and *pure*, and *intire* being; which I ſay is the loweſt foundation, that depends upon no other, but all upon it: and this is the happy condition of all Chriſtians, and of them alone. Angels, men, heaven and earth are foundations to ſome things which are built upon them: but they are all built upon this, and therefore dependent. For if this foundation ſhake it ſelfe, (for ſo he hath power to doe) they all fall to ruine: But *God* is the *firſt, ſimple*, and loweſt foundation, being the firſt, abſolute, and ſimple being; therefore he that is built upon him, hath the greateſt ſtability, which is the tranſcendent happineſſe of Chriſtians, above all men in the world. And this is a great priviledge of theirs, which you ſhall finde upon this ground magnified and ſet forth in *Pſal.* 46. 1, 2. *God is our hope, and ſtrength; therefore will we not feare, though the earth be removed, and though the mountaines be carried into the midſt of the ſea, &c.* As if hee ſhould ſay, Though there were a ſubverſion of

Pſal. 46. 1, 2.

Kingdomes, and an overthrow of all the Churches, yea a confusion of heaven and earth, (as there shall be at the last day:) though the *mountaines* were rent from their foundations, and *cast into the middle of the sea*, yet Christians should be sure all the while, because *God*, who is the *first*, *absolute*, and *simple* being, and so the lowest foundation, is their *hope* and *strength*; that is, he is a foundation lower than all these, that when all these things shall come to ruine, yet *God* on whom we trust, shall be a sure helpe, and comfort.

Beloved, this is to be considered, that you may know what your comfort is, and upon what foundation you are built.

Consect. 2. God cannot be hindred in any worke he goes about.

If *God* be most *simple*, without all *composition*, then this will follow, that hee cannot be hindred in any thing that he goes about to doe, but is most *independent* as in *being*, so in *working*, by reason of his *simplicity*. There is no creature but may be hindered: for in the best of the creatures, to wit, in the Angels, there is an essence, & an executive power by which they worke: Even as you see it in the *fire*, there is the substance of *fire*, which heateth not by it selfe, & the quality of *heate* by which it works: now where there are two things, an essence and a faculty by which it workes, something may come betweene, and hinder the working and operation. As in the *Babylonish* furnace, *God* separated betweene the fire, and the heate, that it could not burne the men that were cast into it, *Dan.* 3. So hee doth with

with the Angells, hee comes betweene the ſubſtance, and the executive power, and often hinders them from doing what they would: But in *God*, ſeeing hee is moſt *ſimple*, and *intire*, there is not an eſſence, and executive power, (as the Schoolemen call it:) therefore there can nothing come betweene to be an impediment; there is not any action that hee intends, but hee workes it abſolutely and of himſelfe. Therefore we are to conſider, that that *God* which wee have to worſhip and ſerve, that nothing can come betweene, and hinder him in working, but what he will doe, he doth: and therefore we ſhould learne to feare before him, and to truſt in him, and to acknowledge the greatneſſe of his power, and to know the grounds of it.

Conſect. 3. That the Attributes of God are equall in his iuſtice, and his mercy, &c.

Hence likewiſe it followes, that all the Attributes of *God* are equall among themſelves, not one higher than another, or larger than another; for if he be *ſimple*, and there are not two things in in him, then his Attributes, and his eſſence, and himſelfe are the ſame; and if ſo, one cannot exceede another; his *mercy* is not beyond his *juſtice*, nor his *juſtice* beyond his *wiſedome*. Therefore though he doth put forth one Attribute now, another then, yet wee muſt not thinke that his *mercy* is greater than all his Attributes: therefore that place in the Pſalmiſt, *His mercy is above all his workes*, is commonly miſunderſtood. The meaning is not, that his *mercy* exceedes all his other Attributes, but that his *mercy is over*, and *upon all his workes*. As

Simile. How the mercy of God is over all his workes.

the warmth of the hen is *over* all the egges, to warme, and cherish, and hatch them: so *Gods mercy is over all his workes*, to cherish, and nourish, and perfect them; that is, it is shewed forth *upon* them all. For it is not a comparative speech, as if his mercy did exceed all his other Attributes: for if all his Attributes are himselfe, they must be equall, there is no difference in regard of height or largenesse betweene them. And thus the place is to be understood, for so the word signifies in the originall, and not according to the common acception. So much for the Consectaries, now we will come to uses of practise.

Vse 1. To labour for contentednesse with the simplicity of our condition.

1. If *simplicity* be one of GODS excellencies, then let us labour to come as neere to it as wee can, by bringing our hearts to be content with a simplicity of condition: for this is a sure rule, *The more composition & division, the more weaknes, the more impediment*; and withall, *the more exposednes to dissolution and decay*. Therefore GOD is not subject to weakenesse and impediment in working, becaus hee is most simple, not having essence, and faculty, so that any thing should come betweene and hinder him; and therefore also is he not capable of dissolution: and therefore the nearer any come to this *simplicity*, they are (as I say) lesse weake, lesse subject to impediment and destruction; and the safer, and stronger, and happier they be. As for example, the Angells, so farre as they fall short of the *simplicity* of the eternall GOD, who is *blessed for ever*,

ever, ſo farre they are ſubject to all this: they have faculties different from their eſſences, and one from another, as *underſtanding*, *will*, and their *executive power*; hence they are ſubject to weakneſſe. For they may fall into ſinne, as you know the firſt Angels did, and their faculties jarred one with another, and fell out of tune: and having an executive power, they are alſo ſubject to impediment; whence neither the good Angels, nor the bad, can doe what they would, but they are and may be hindred.

In the next place conſider man, and as he is much more compounded than the Angels, ſo he is more weake, more ſubject to impediment, more liable to decay and ruine, as ſickneſſe, diſtemper, croſſes, death: for he hath not onely a *rationall* faculty as the Angels have, but *ſenſitive*; a *ſenſitive memory*, a *ſenſitive fancy*, and a *ſenſitive appetite*; hee hath alſo a body conſiſting of divers members, needing many externall helpes, as aire, diet, houſes, exerciſes, and ſo hee is ſubject to many weakneſſes, many hurts, many impediments, and loſſes of all ſorts.

You will ſay, this is a mans naturall condition, which cannot be changed, and how ſhall this be helped? *Object.*

A naturall condition cannot be changed, but it may be exceedingly helped, if wee bring our hearts to be content with a ſimplicity of condition, that is, if the diſpoſitiõ of the mind be ſuch, that it be not dependent upon many things, but upon few; this is done when the thoughts and *Anſw.*

affections of the minde doe not lie ſcattered, hanging or lying upon this or that thing ſo, that you cannot live without it; but when the mind is recollected and gathered up, ſo that you can be content with a ſimplicity of condition, with GOD alone for your portion; ſo that you can live with exceeding little, not requiring a multitude of things, upon which the contentment, and ſatiſfaction of the minde doth depend. As for example; ſome men cannot live without ſports and pleaſure, and a great living to maintaine them: another muſt have great learning and gifts, and eminency, and praiſe that followes it: Another hath his heart ſo wedded to a convenient houſe, wife, children, companions, &c. that if any of theſe be taken away, he is dead in the neſt: Not to ſpeake of their vaine, baſe, diſtempered affections, who muſt have an hundred things, their fancy is infinite, and all muſt be to their minde, or elſe they are ſtill complaining. Now the more things a man needes, the more compound, and leſſe ſimple hee is, (as I may ſo ſay) and conſequently, the weaker he is, and more apt to be hindred, more apt to be hurt and diſquieted; becauſe if you touch any of that multitude of things, upon which his heart is ſet, he is preſently troubled; which is more eaſily done, as the things are more, upon which his affections are placed: but he is beſt, who is come to that ſelfe-ſufficiency of minde, and to be content with that ſimplicity of condition, that he can ſay of any of theſe

To be content with God alone, and not depend on many things.

theſe things; I can live by them and without them, I can live without liberty, I can live without friends, I can live without ſports and pleaſure, without worldly credit, and eſteeme, without wife, and children, without riches, without conveniency of aire, garden, orchards. This is the condition that wee ſhould labour to grow up to: and the neerer wee grow up to it, the better we are, and the ſafer is our condition.

Object. But will you not have us to uſe ſuch things?

Anſw. Yes, but not to be wedded to them, but ſo weaned from them, that you may uſe them, *as if you uſed them not*; whereas there are ſome that have their hearts ſo glued to them, that it breakes their hearts, when they have their friends, or children, or eſtates, or credit faile them, or if they be hindred from their livings, pleaſure and conveniences: but he is in the happieſt and beſt condition, who can live alone, and can be content with *God* alone; that can fetch ſo much comfort and helpe from him, that hee can be without friends and companions, without wife, and children; and if he be put into a Country towne farre from all ſutable acquaintance, yea if he be ſhut up in a cloſe priſon, yet hee can walke with *God*, and doe as *Paul* and *Silas*, have his heart filled with joy and peace through beleeving. This is the ſafety and ſtrength of a man. For even as the body, the more ſicke it is, the more helpes it needes; and the lamer it is, the more props it muſt have, one for his arme, another for his legges, another

To uſe outward things with weaned hearts.

Simile. ther for his backe: whereas a ſtrong man can walke upon his owne legges, hee needes no other helpe: even ſo the ſoule, the more ſicke and lame it is, the more it needes; but he which hath a ſtrong inward man which is in health, let him have *God*, and ſhift him from veſſell to veſſell, from condition to condition, let him be ſtripped of all, yet he can goe upon his owne legges, and can live without all. So ſaith the Phil. 4. Apoſtle *Paul, Phil.* 4. *I have learned in what eſtate ſoever I am, therewith to be content:* that is, riches or not riches, honour or not honour, yet his minde had a bottome of his owne, that he could ſtand upon, and be happy without them. Thus I ſay, the more a mans affection is inlarged to a multitude of things, the weaker hee is, and more ſubject to be diſquieted by any thing: but the more his minde is contracted, and gathered into a narrow compaſſe, and content with a greater ſimplicity of condition, the ſafer, and ſtronger he is, and leſſe ſubject to be diſquieted by any creature; becauſe let come what will come, whatſoever condition he is put into, hee hath a bottome to ſtand upon, hee hath ſomething to comfort his heart.

Object. But how ſhall a man get his minde to ſuch a frame?

Anſw. You ſhall have a meanes preſcribed in 1 *Tim.* 6. 6. *Godlineſſe with content is great gaine:* that is, *godlineſſe* is alwayes joyned with *contentment*, it is alwayes the cauſe of *contentment*, and therefore *great gaine*. So then, be a godly man, that is,

Godlines breedeth content.

is, make thy heart perfect with *God*, ſerve and feare him alone, be content with him alone for your portion; he is all-ſufficient, his communion will breede contentment and ſatiſfaction enough to thy heart, ſo that thou ſhalt be able to live with a very ſlender outward condition. And this is the onely meanes to have the minde drawne from theſe things that other men are ſo glued to; to labour to be content with *God* alone, to ſerve, and feare him, to grow up to him more and more: for hee is all-ſufficient, there is no ſuch way in the world to contract the minde, as to have *God* to be knit to him, to ſerve and feare him, and to be aſſured of his favour and love in all conditions. Beloved, what a miſerable thing is it, to have ſuch changeable happineſſe, for a man to be ſo dependent upon many things which are ſo exceeding mutable? Therefore it ſhould bee our wiſedome to bring our mindes to be content with a narrowneſſe or ſcantneſſe, or ſimplicity of condition, to let the minde be drawne into as narrow a compaſſe as may be; and ſo to come as neere to this excellency of *God*, as our preſent humane condition wil well permit us.

Vſe 2. Labour for ſimplicity and ſingleneſſe of heart.

2. Seeing it is ſaid, *Be perfect as your heavenly Father is perfect, holy as he is holy*, and *good or kind to the evill*, as hee is, *cauſing the raine to fall upon them, and his Sunne to ſhine upon them*: So upon the ſame ground we may ſay, *Be ſimple as he is ſimple*: that is, you muſt labour to grow up to a ſimplicity of minde; and ſuch a *ſimplicity* as is

is in *almighty God* you cannot reach to: but to have a heart immixed, to be cleanſed from droſſe, as the golde is, you ſhould labour to get ſuch a *ſimplicity of minde*, a thing often commended in Scripture. What this *Simplicity* is, wee have briefly touched heretofore, and wee will now open it to you more fully.

Two things in ſimplicity.

There are two things required to *ſimplicity* or *ſingleneſſe of heart*.

1. 1. That the heart looke but upon one ſingle obiect.

2. 2. That it be ſo cleanſed from all admixture of ſinfull affections, as gold is ſaid to be ſimple, when it is cleanſed from droſſe, & the ayre from darkneſſe, that ſo the frame of it may be fitted to doe ſo.

1 The heart muſt looke but upon one obiect. Iam. 1. 8. Double-minded man, who.

For the firſt, I pray you mark that in *Iam.* 1. 8. *A double-minded man is unſtable in all his wayes*: ἀνὴρ δίψυχος, ἀκατάστατος, By *a double-minded man* there is meant, one whoſe mind hangs between a double obiect, ſo that hee knowes not which of the two is more eligible; his minde is in an even ballance, where neither ſcale doth præponderate: On the contrary, he is a ſimple or ſingle-hearted man, who is not thus divided betweene two obiects, but he ſo reſolveth and pitcheth upon one, that he ſubordinates all the other to it. As for example, a double-minded man, hath an eye to *God* and his credit, to *God* and his pleaſure, to *God* and his friends, he would faine graſp both, and is willing to part with neither: ſuch a man goes not ſtraight on, but he walkes unevenly

venly in his courſes; ἀκατάστατος, ſometimes it may be, while hee is quiet and no temptation doth aſſaile him, then he walkes with *God* by a ſtrait rule, but let a temptation come, and put him to it, then he ſteps out of the way, he will not let his credit or his profit go. As a weather-cocke, let there be no winde at all, and it ſtands ſtill like a fixt thing: but as ſoone as the winde comes it turnes about. So is it with ſuch a man, while he is quiet, while religion coſts him nothing, hee walkes on in an even way, but let a temptation come and aſſault him, and then becauſe he hath not a ſingle object, upon which he is reſolved, therefore he goes out, and walkes unevenly. The contrary to this doth hee that hath pitched upon one object, upon GOD alone; hee ſaith, let mee have the *Lord* alone, and heaven alone, though I have no more, thus I have pitched, thus I have reſolved, that let what will come, I will part with all, when it comes into compoſition with this. Beloved, you never have a ſingle heart till now. This *ſingleneſſe of heart Dovid* expreſſeth in himſelfe, *Pſal.* 27.4. *One thing have I deſired, that I will require, that I may dwell in the houſe of the Lord all my dayes, and behold thy beauty:* that is, this one thing have I choſen, I have pitched upon it, I care for nothing beſides; if other things come, ſo it is, but this I require, that I may walke with the *Lord*, that I may *be in his houſe all my dayes:* that is, that I may injoy the uſe of *Gods* ordinances, and walke with him; and *beholde his*

Simile.

his beauty in them. And such a speech was that of *Christ* to *Martha*; *One thing is necessary*: that is, if you looke to any thing else, your heart is not single: you ought to take him alone, as a wife takes a husband, that must have none besides, (for so it must be.) And this is the first thing required to *simplicity* and *singlenesse of spirit*. The second is this.

2. The heart must be cleansed from sinfull affections.

Let the heart be cleansed from all admixture of sinfull affections, and so brought into such a frame, that it may be apt to looke onely upon one object, upon GOD alone. And this I take out of *Matth.6.22. The light of the body is the eye, if then the eye be single, the whole body shall be light, &c.* even as the eye guides all the members of the body, the hands, feete, &c. so doth the heart or minde guide all the actions of a man. Now as the eye, if it be vitiated or distempered with drunkennesse, or surfeit, or the like, it doth not represent things single, but double, and treble, and so makes a man to walke unevenly: so sinfull affections, which are contrary to the *simplicity* of the minde, doe so distemper it that it cannot looke upon GOD alone, as upon one single object, but it hath an eye to other objects with him, and he is distempered between them, and so he walkes unevenly. As for example, feare will make a man to walke in a double way; all dissembling and double-dealing carriage comes from feare; were it not for feare, men would be plaine, and simple: therefore feare of men, or any creature, losse of credit, life or liberty,

Simile.

Sinfull affections make the heart double.

liberty, this is a ſnare, and diſtempers the eye; and till the heart be cleanſed of theſe, you will never walke evenly. And ſo doth covetouſneſſe diſtemperus, and voluptuouſneſſe, or any πλεονεξία in any kinde, any over-eager deſire, or too much haſte to accompliſh the end which a man propounds to himſelfe. So *Iacobs* too much haſting after the bleſſing made him not to looke ſingly upon *God*; but to goe a double and uneven way in uſing unlawfull meanes to obtaine it. And *Ieroboams* too greedy deſire of the Kingdome, made him to joyne *God* and the Calves together: for two ſeverall principles cauſe two ſeverall motions. And ſo is it when there is any inordinate affection, be it what it will be, there is not a *ſimplicity* of heart; and if there be not, you will never looke upon *God* alone, but upon ſome creature, upon ſome object or other. Therefore, *Iames* 4.8. *Cleanſe your hearts you wavering-minded.* As if when the heart was cleanſed from corruption, the mind would be freed from wavering, and brought to ſimplicity: were the heart purged, there would be a conſtancy and evenneſſe in our mouth, and in all our wayes. Iames 4.8.

This expreſſion of *ſimplicity* you ſhall find in *Matth.* 10.16. *Beholde I ſend you as ſheepe among wolves: be wiſe therefore as ſerpents, and innocent as doves.* The meaning is this: I ſend you (ſaith our Saviour) among men as cruell as *wolves*, that will perſecute, and hurt, and devoure you; wherefore I give you leave, nay exhort you to *be wiſe as ſerpents*, Matth 10.16. opened.

ſerpents, that is, as *ſerpents* have many wiles, doe winde and turne to ſhelter off a ſtroke, and defend their head, ſo doe you: but on the other ſide, take heed of being too fearefull of this perſecution, ſo that when to endure it comes to be a duty, you doe not ſhrinke backe and withdraw your ſelves, but in ſuch a caſe let your hearts be ſimple, cleanſed from ſuch an inordinate affection, as that feare is; and even take that blow, as the doves doe, which have no wiles as the ſerpents have to defend themſelves, but ſtand ſtill and take the blow. So that in any ſuch caſe when a duty is to be done, as the profeſſing of my name, or the like, here you muſt take the blow as willingly as a dove doth, there is no avoiding in ſuch a caſe; therfore take heed that your hearts be *ſimple*, that there be no feare there. And this is the very meaning and ſcope of the words. *Innocent as doves*, ſimple as doves in the originall: that is, let no ſinfull inordinate temptation admixe it ſelfe, and ſo deprive you of this *ſimplicity* of heart, becauſe you doe not like my ſervice.

2 Cor. 1. 12. opened.

This you ſhall ſee lively exemplified in Saint *Paul*, 2 *Cor.* 1. 12. *For our rejoycing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſedome, but by the grace of God, wee have had our converſation in the world, and more abundantly to you wards.* St. *Paul* was a very prudent man, and therefore hated above all the Apoſtles, even as *Saul* was angry with *David*, becauſe *he walked wiſely*, he was ſo ſubtle to eſcape out of his hands, which is as if the

the hounds ſhould complaine of the hare, that ſhe hath ſo many trickes to eſcape from them: but, as I ſaid, hee was a very prudent man, and he uſed the *ſerpents wiſedome* to ſave himſelfe, as he did when the aſſembly conſiſted of *Sadduces* and *Phariſes*, hee put a diviſion betweene them, and ſo eſcaped himſelfe, as it were through the middeſt of them. So the firſt part was true in him, hee was *as wiſe as a ſerpent*, to keepe the blow off from himſelfe. But now (ſaith the Apoſtle) if carnall wiſedome ſhall come in, that is, if my underſtanding ſhall ſuggeſt an inordinate meanes, and ſhall ſay, Goe and give a bribe to *Felix*, and thou ſhalt eſcape impriſonment, as by this meanes at another time hee might; or goe and take a gift of theſe *Corinthians*, and thou ſhalt have ſomething of thine owne, and ſhalt not be ſo dependent on the almes of others; now, ſaith he, when carnall wiſdome ſhall ſuggeſt any ſuch thing to me, I never would admit of it, but I have walked in *ſimplicity* and godly pureneſſe toward all men, but eſpecially toward you, *Corinthians*; here was in him the *ſimplicity* of the *Doves*.

Carnall wiſedome oppoſite to ſincerity.

That wee might draw it to a little more particulars, you ſhall ſee an other expreſſion of this, *Epheſ.* 6. 5. *Servants be obedient to them that are your maſters in the fleſh, with feare and trembling, in ſingleneſſe of your heart as unto Chriſt*: that is, *ſervants*, take heede even *with feare and trembling*, that you admit not by and ſinfull reſpects in performing your duty, as there are

Eph. 6. 5.

many motives, as feare, hope, reward, and a neceſſity to doe it, but keepe your *hearts ſingle*, that you may looke onely upon *Chriſt* and his commandement, and then you ſhall be faithfull in your ſervice; but if other reſpects mingle themſelves with this *ſimplicity*, you will doe but *eye-ſervice*, you will doe it in a double and diſſembling manner, not plainely, and heartily, and *ſimply*. Therefore let us put in practiſe this *ſimplicity* upon all occaſions, in all other things whatſoever. *Rom.* 12.8. *Hee that diſtributeth, let him doe it in ſimplicity:* that is, men are ſubject to by-ends in their good workes; as in giving almes, or ſhewing a kindneſſe to men, there may be many by-reſpects, as that they may make uſe of them hereafter, or the like, but, ſaith hee, keepe you your *hearts ſimple*, to looke upon GOD alone in them. So in converſing with men, when you profeſſe love and kindeneſſe, you are ſubject to by-ends in doing it, but they are commended, *Act.* 2.46. that they did *eate their meat with gladneſſe and ſingleneſſe of heart:* that is, what love they profeſſed one to another, they were *ſimple* and plaine in it, not double. Compare this place with that in 2 *Pet.* 1.22. *Seeing you have purified your ſelves in obeying the truth through the Spirit, unto unfained love of the brethren, ſee that ye love one another with a pure love fervently:* that is, when there is nothing elſe, when the heart is *ſimple* and plaine, when there is nothing but love, no mixture, no by-ends in it. So likewiſe when you come to preach the

Rom. 12.8.

Act. 2.46.

the Goſpell, doe it in *ſimplicity* of heart, that is, let there be nothing beſides: as the Apoſtle ſaith of himſelfe, hee preached *Chriſt* and not himſelfe, ſo we ſhould doe every thing in *ſimplicity* of heart. And ſo you ſhould behave your ſelves in your elections, to looke with a ſingle eye to the oath by which you ought to be guided; doe nothing for feare or favour of men, or for any ſiniſter reſpect. I wiſh I could ſpeake and give this rule to all the kingdome at Parliament times. For it is an errour among men to thinke that in election of Burgeſſes or any others, they may pleaſure their friends, or themſelves, by having this or that eye to their owne advantage or diſadvantage that may ariſe from it: whereas they ought to keepe their mindes ſingle and free from all reſpects; ſo that when they come to chooſe, they might chooſe him, whom in their own conſciences, and in the ſight of *God*, they thinke fitteſt for the place, and that you may doe ſo, you are to get a ſingle and a *ſimple* heart to doe it.

3. If there be in *God* this *ſimplicity* that wee have declared to you, then goe to him upon all occaſions; goe not to the ſtreame, goe not to the creatures, which have what they have, but by derivation and participation: but goe to him, that hath all that he hath naturally, and abundantly, not ſparingly, as they have, that have it by participation. As when a man is in any miſerable condition, wherein he deſires pity, and would be reſpected and relieved, what wilt

Vſe 3. Goe to God rather than the creatures, hee being mercy, wiſedome it ſelfe, &c. by reaſon of the ſimplicity that is in him.

wilt thou doe in this case? Wilt thou goe to a weake man, and have him to pitty thee? No, goe to the great *God*, in whom there is mercy it selfe. Amongst men, he that is the fullest of pitty, he hath but a streame of it, a drop of it, therefore seeke not so much to him; no not to parents, their pitty falls infinitely short of what is in *God*; remember that hee is mercy it selfe, that is, thou shalt finde infinitely more mercy in him, than can be said to be in man; the most that can be said of man, is, that he is mercifull, but that which can be said of *God* is, that the very thing it selfe is there. If you have a firebrand, and light it by the fire, it is something, but fire it selfe is another thing: man hee hath a little mercy, but if you goe to *God*, hee hath a sea of mercy, and he is never dry. Therefore whatsoever thy misery or distresse be, whether of conscience or estate, be sure, that thou goe to *God*, and say to him, If evill parents can be so mercifull to their children when they aske it of them, what then shall I have of him that is mercy it selfe? *Mat.7.11.* So likewise for wisedome; if thou hast a doubtfull case, and knowest not what to doe, thou goest to thy friends, (which indeede is a good meanes, and ought not to be neglected, for *in the multitude of counsell there is peace:*) but remember this, that there is but a little wisedome in them, and therefore they will counsell thee but a little; but goe to *God*, that is wisedome it selfe, *Prov.8.* Goe to him, for hee will *give thee wisedome liberally, and without*

1 For mercy.

Mat.7.11.

2 Wisedome.

Prou.8.

out reproach, Iam. 1.5. thinke of him, that hee is the fountaine of wisedome, and fulnesse it selfe. So if thou needest grace, thou wouldest faine have more, thou wouldest have thy faith strengthened, and thy love and zeale more fervent, goe to Christ then, from whom *we receive grace for grace*, who is *made to us wisedome, sanctification, and redemption*; goe to *God* that is grace it selfe. Goe not to men, for what they have, they have it from him; therefore looke upon all occasions, that thou goest to the *Lord*: when thou wantest comfort, goe not to thy pleasure, and sports, and friends, and acquaintance, but goe to *God* that is the great *God* of heaven and earth, that hath it in him abundantly; and in him thou shalt finde more abundance, that in any man or creature in the world.

Iam. 1.5.

3 Grace.

FINIS.

THE THIRTEENTH SERMON.

EXOD. 3. 13, 14.

And Moſes *ſaid unto God, Behold when I come unto the children of Iſrael, and ſhall ſay unto them, the God of your fathers hath ſent mee unto you, and they ſhall ſay unto me, what is his name; what ſhall I ſay unto them?*

And God ſaid unto Moſes, *I AM, THAT I AM: And he ſaid, thus thou ſhalt ſay unto the children of Iſrael, I AM hath ſent me unto you.*

IN theſe words, as you know, *God* deſcribes himſelfe to *Moſes* by his eternall being; *I AM hath ſent me unto you.* Now our buſineſſe is to make this eſſence and being of GOD more fully knowne to you: This is done by

declaring to you the severall Attributes, which are given to him in Scripture, wee have passed through divers: The last Attribute was his *Simplicity*.

The fifth Attribute of God; His Immutability.

That which followes next in order is his *Immutability* or *Unchangeablenesse*. Now that hee takes this property to himselfe, you shall see in *Num.* 23. 19. GOD *is not as man that he should lie, neither the sonne of man that hee should repent*: Repenting, you know, is a signe of change; he *will not repent*, that is, hee is not subject to any change: whatsoever purpose or decree, or counsell hee takes to him, hee is *immutable* in it. *Shall he say, and not doe it? shall he speake, and not make it good?* So *Iames* 1. 17. *Every good and perfect gift is from above, and commeth downe from the father of lights, with whom there is no variablenesse, nor shadow of turning.* When the question was, whence temptations should arise, saith the Apostle, GOD tempts no man, for he is in himselfe just, good, and full of goodnesse, and hee can never be otherwise, and therefore no temptation to evill can arise from him: and seeing he is so, he must alwayes be so, for he is not changed, nay there is no shadow of change in him. So (*Mal.* 3. 6. *I am the Lord, I change not.* So that in this body of Divinity wee doe but summe up divers heads, and so open them to you. This is an Attribute that he takes to himselfe, and therefore we will explaine it to you. First, I will shew you the reasons why; secondly, an objection or two against it; and thirdly,

Iam 1. 17.

Mal. 3. 6.

thirdly, I will shew you the consequences or uses that arise from it.

Now to convince us fully of this point, consider these reasons.

5 Reasons why God must be immutable.

Because wheresoever there is any change, there must be some vanity and imperfection; that all the creatures are subject to change, it ariseth from hence, that they are subject to some imperfection. Now that which is most perfect, cannot be subject to change; because in every change, either there is some perfection added that before was wanting, or else something is taken away which before was enjoyed. Now neither of these can befall our GOD, who is most perfect, nothing can be added or taken away from him; for if any thing could, he were not perfect: whence it must needes follow, that he is *unchangeable.*

Reas. 1. Where there is change, there is imperfection

Whatsoever is changeable, must be in a possibility either to receive some new being, or some other being that it had not before, either in substance or in circumstance, or else it cannot be changeable: now that which is capable of no new being in any respect, cannot be changed. Now GOD is exceeding full of being, as the sea is of water, and the Sunne of light, that is, he hath all the degrees and extensions of being in him: therefore hee is not in possibility of receiving any other being, than hee hath; hee is not subject to receive any other being, for substance, and no other being for quantity, and therefore nothing can be added to his time or place

Reas. 2. God is capable of no new being.

place where he is; neither can he receive any other being for quality, no new habits, no new powers can be added to him; for if there could be, hee ſhould not be full of being, but there ſhould be ſome defect in him; if there were any poſſibility in him of having any more: but ſeeing hee is full of being, and conſtantly full, it cannot be that hee ſhould be ſubject to any change; ſome other being muſt be added to him, or elſe taken from him; but ſeeing that cannot be, therefore he muſt needes be *unchangeable*.

Reaſ. 3. Hee is ſimple without quantity and quality.

In regard of his ſimplicity; becauſe, if there be nothing in him but what is himſelfe, but what is his eſſence, unleſſe his eſſence ſhould be annihilated, (which is impoſſible) he is not ſubject to change. Now all the creatures, beſides their eſſence, have quantity in them, and that may be greater or leſſe in the creature; and beſides, they have quality, and therefore they may be better or worſe: but *God* is great without quantity, and good without quality; and therefore in regard of his ſimplicity, ſeeing there is nothing in him, but what is himſelfe, he cannot admit of any *ſhadow of turning*.

Reaſ. 4. He is infinite.

Becauſe hee is infinite; you know, an infinite thing is that which extends it ſelfe, which fills all things, to which nothing can be added: and therefore ſeeing he is infinite at the utmoſt extent, hee cannot extend himſelfe any further. Againe, nothing can bee taken from him, whereby hee ſhould be changed;

ged; for, *Infinitum est, cui nec addi, nec adimi potest*: and therefore seeing he is most infinite, hee is also *unchangeable*. For whatsoever is infinite, cannot be greater or lesser, nothing can be added or taken from it: and therefore *unchangeable*.

Reas. 5. Change in the creature whence it ariseth.

If you observe it among the creatures, you shall finde, that all change ariseth from one of these two things; either from something without, or else from some disposition within the creature: But in *God* there can be no change in either of these respects. Not from any thing without him, because he is the first and supreme being, and therefore there is no being before him, that he should borrow any thing of; neither is there any being above him, or stronger than he, that should make any impression upon him. Againe, not from any thing within him; for when there is in any creature any change that ariseth from a principle within, there must needes be something to move, and to be moved; something to act and to suffer in the creature, else there can be no change: as mans bodie is subject to change, because there be divers principles within, of which some doe act, and some doe suffer, and so the body is subject to change, and moulders away: but in GOD there are not two things, there is not in him something to act, and something to suffer, and therefore he is not made up of such principles, as can admit any change within him. So then the conclusion stands sure, that hee can admit of

of no change or variation within or without him; and needes must be *unchangeable.*

Object. 1. The objections against this are but two. The first is, That which is taken from those places of Scripture, where *God* is said to repent; as that *Hee repented that he made Saul King*, 1 *Sam.* 15.11. and *Gen.*6.6. *It grieved him at the heart, that he made man:* now those that repent, seeme to change their minde.

1 Sam. 15.11. Gen. 6.6.

Answ. How repentance is attributed to *God.* This is attributed to *God*, as many other speeches are, onely after the manner of men: as man, when he alters any thing that he did before, is said to repent: so that it is but a figurative speech, and a Metaphor, used, when he doth make any change in the world: as he made *Saul* King, and put him downe againe: he puts men in high estates, and pulls them downe againe, this is onely in regard of the actions done; as when he shewes favour to any man, and takes it away againe. So that it is but a figurative kinde of speech: not that there is any change in himselfe, but because what he did before, he undoes it now: in regard of his actions he is said to change, not in regard of himselfe.

Object. 2. What is the reason that hee is said to draw neere to us at one time, and at another time to depart from us, why doth the holy Ghost come into one mans heart, and sanctifie him, when before hee was an unregenerate man; what is the reason that Christ which was in heaven, came downe and tooke our nature upon him, and lived amongst us; I say, what is the reason of

of all this, if there be no change in the *Lord*.

Answ. God comes and goes in his favour, how.

GOD is said to doe all this, to come to us, and to goe from us, and to sanctifie them that were void of sanctification: even as you say of the Sunne; you say, that the Sunne comes into the house, when it fills it with light, but when the windowes are shut, you say, the Sunne is gone; yet the Sunne alters not, but the change is in regard of the house: It is said to come into the house, because of the light that comes into it, which before did not, but the Sunne it selfe is not altered: So in this case, the Holy Ghost sanctifies a man, GOD drawes neere to him in his comfortable presence, because there are some workes wrought in the heart, that before were not; GOD is not changed, but it is the man that suffers the change; hee sees light now, that before was *in darknesse and in the shadow of death*; he is said to be changed by reason of those operations that now are there, which before were not. So is it in Christs comming; there was a change in the humane nature that was assumed, which before was not; there was a worke done on the earth, which was not before; he put forth his power in his humiliation and exaltation, which before hee did not: but yet he was the same, the change was in the creature, and not in him.

Simile.

Now wee come to the consequences; which are two.

Hence wee may learne then how to understand all those places which wee meete with in Scripture,

Consect. 1.

How to understand severall Scriptures.

Scripture, wherein the *Lord* expresseth such a sollicitude for the death of sinners: as, *Why will you die, O house of Israel?* why will you not hearken, and obey? And, *As I live, saith the Lord, I desire not the death of a sinner.* And, how am *I prest under your abominations, even as a cart is prest with sheaves?* And it is said, *Gen.*6.6. *That the Lord was grieved at the heart,* or it pained him at the heart, *that hee had made man.* All these kind of expressions (as it is evident from hence) are but attributed to GOD after the manner of men: not that hee is moved, for it cannot be, seeing he is unchangeable: whatsoever new accidents fall out in the world, hee is not stirred with them, he is not moved with any new affection: for if he were, he should be, as man is, changeable. But the meaning of those places is, to shew the infinite goodnesse of his nature, and the greatnesse of our sinnes: so that as men grieve much, when their wills are crossed, and when their worke is brought to nothing, how weary are they, when they strive long, and doe no good? So the *Lord* would expresse it to us thus, that wee might take notice, what the great provocations are, what the sinnes and faults are, wherewith we offend him from day to day, that wee may know what they be, and what price to set upon those sinnes whereby we weary him from time to time.

Consect. 2. That all his love, hatred, ioy, &c. were in him from eternity.

That all the love and hatred, that hee hath now since the world was made, all the complacency and displicency, all the happinesse and joy

joy which he hath from any thing, done either by the Angels or men, that hee had it from all eternity; for if any thing were new in him, there ſhould be a change: but now there being none, you muſt needes grant this, that they were in him from all eternity. So that all the workes of men and Angels be nothing to him, all the joy that hee hath from them, hee had it from eternity.

Againe, all the ſinnes whereby evill men provoke him, and all the puniſhments that they ſuffer for ſinne, it mooves not him; but as when a glaſſe ruſheth againſt a wall, the glaſſe is broken, but the wall is not mooved: ſo wicked men, they hurt themſelves, but hee is not mooved. *Simile.*

Therefore hence obſerve, that GOD muſt needes be *moſt holy, and righteous, and juſt in all his wayes*, becauſe there is neither love, nor hatred, nor griefe in him, nor joy, which ſhould make crooked, or bend the rule of his will, or alter it in any action. Men are therefore unjuſt, becauſe in all that they doe, there is ſomething that bends their wills this way, or that way, and makes them crooked, they are capable of love, joy, griefe: but *God*, ſeeing he is capable of none of theſe, therfore he muſt needs be moſt juſt and righteous in all his workes. Therefore whatſoever he doth, though thou ſeeſt no reaſon for it, yet juſtifie thou him in all; when thou ſeeſt him overthrowing the Churches, denying his grace to many thouſands, and the like, yet doe thou juſtifie

Whence 1. He muſt needs be righteous in all his wayes.

justifie him in all his wayes: becauſe there is no griefe or trouble can come to him, as to the creature, therefore he muſt needes be *holy in all his wayes, and righteous in all his workes.*

2. All his decrees and counſells were from eternity.

If this be ſo, then this will alſo follow, that all the decrees, all the counſells, and all the acts of his will, that ever were in him, they were in him from all eternity: that is, there is not a viciſſitude of counſells, thoughts and deſires upon the paſſages of things in the world, as there is in men; for then hee ſhould be ſubject to change: For this is a ſure rule, *Whatſoever is under different termes, there is a change in it*; he is now, that which hee was not before: and if there were any inſtant, in which *God* ſhould will one thing which hee did not another time, hee ſhould be ſubject to change. Therefore looke backe to all times, in your imaginations and thoughts, as to the making of the world; all thoſe acts, thoſe counſels that have bin executed upon men, they were in him from everlaſting.

Now I come to uſes for practiſe: and we will make ſuch uſes as the Scripture doth make of this point. The firſt is this.

Vſe 1. Take heede of provoking him to caſt thee off.

In 1 *Sam.* 15.28,29. *And Samuel ſaid unto Saul, The Lord hath rent the kingdome of Iſrael from thee this day, and hath given it to a neighbour of thine, that is better than thee: and alſo the ſtrength of Iſrael will not lie, nor repent: for hee is not as man that hee ſhould repent.* If GOD be *unchangeable*, take heede then, leſt hee come to this, that hee caſt thee off, as hee did *Saul*: for if ever hee doe it,

it, he will neuer repent, never alter, neuer retract his decree. *Saul* lived, you know, many yeares after, for it was in the beginning of his reigne; and yet becauſe the will of God was revealed clearely to him, he was bid by a cleare command, *Goe and kill all the Amalekites, and leave not any of them alive: Saul* now had a heart contemning GOD in this commandement, therefore alſo GOD came to a reſolution and decree, to caſt him off: though *Saul* lived many yeares after, yet you could ſee no change in him, there was no alteration in his outward behauiour; But, ſaith he, and it is moſt fearefull, *God doth not repent*: it is not with him as it is with man, for he may be intreated, and may repent; but *the Lord is not as man that he ſhould repent*. Conſider this, you that have cleare commandements from GOD, you that have beene tolde that you ought to be conſcionable in your calling, that you ought to pray in your families, if you will be ſtill breaking the *Lords* will, and live idly in your calling, and rebelliouſly ſinne againſt GOD, living as if there were no GOD in the world; take heede leſt the *Lord* reject you; for when hee hath done it, conſider that he is an vnchangeable *God*, and that all his decrees are immutable. Conſider that place, *Hee ſwore in his wrath that they ſhould not enter into his reſt*. It was not long after the children of *Iſrael* came out of *Egypt*, yet ten times they provoked him, before hee declared this reſolution, and many of them lived forty

yeares after; but becauſe many of them did ſee clearely that it was the will of GOD, they did ſee his miracles and his workes that hee had done amongſt them, and yet becauſe they ſtill rebelled, *he ſwore in his wrath, that they ſhould never enter into his reſt.* It is a fearefull caſe, when *God* ſhall doe this, (as doubtles he doth it now as well as then) (Euen all you that heare me this day,) there is a time, I am perſwaded, when the *Lord* pronounceth ſuch a decree upon ſuch a man, ſaying; I have rejected him: yet no man ſees it, no not he himſelfe, but he comes to Church, and heares the word from day. But yet remember that *God* is *vnchangeable*; for, you ſee, the *Iewes* in *Ieremies* time, they lived vnder *Ieremies* Miniſtery almoſt twenty yeares, but GOD had rejected them, and hee would not be intreated, though *Ieremy* and the people did pray to him: There are three places for it: *Ier.* 7. 16. *Therefore pray not thou for this people, neither lift thou vp cry nor prayer from them, neither make interceſsion to me, for I will not heare thee.* But what if the *Iews* being moved with the calamity when it came, ſhould cry, and be importunate with the *Lord*, would not their teares move him? No, ſaith he: *Ierem.* 11. 14. *Therefore pray not thou for this people, neither lift vp a cry or prayer for them: for I will not heare them in the time that they cry vnto me for their trouble.*

Ier. 7. 16.

Ier. 11. 14.

But what, if they faſt and pray? No; if they doe that, I will not heare them. *Ier.* 14. 11, 12, *Then* GOD *ſaid vnto me, pray not for this people for*

Ier. 14. 11, 12.

for their good: when they, faſt I will not heare their cry; when they offer burnt offering and an oblation, I will not accept them, but I will conſume them by the ſword, and by the famine, and by the peſtilence. When the day of death comes, when the time of ſickeneſſe and extremitie comes, then you will cry, and cry earneſtly: but *God* ſhall ſay to you then, the time was, when I cryed to you by the Miniſters, and you would not heare: nay, you ſlighted and mocked them, and you would not heare them, I will alſo *mocke & laugh at your deſtruction. Prov:* 1. 26. Doe not thinke this is a caſe that ſeldome comes, it is done every day, continually upon ſome. There is a double time: a time of preparing and trying before this *vnchangeable* decree come forth. *Zep.* 2. 1, 2. *Gather your ſelves together, yea gather together, O nation not deſired, before the decree come forth, before the day paſſe, as the chaffe, before the fierce anger of the Lord come upon you, before the day of the Lords anger come upon you.* And there is a time, when the decree is paſt; and when this is not paſt, there is a doore of hope opened: but when the decree is come forth, then you are paſt hope.

When God hath caſt a man off, all his indeauours help not.

Pro. 1. 26.

A double time. Zeph. 2. 1. 2.

But how ſhall I doe to know this?

Obiect.

Beloved, never an Angel, nor I, nor any creature can tell you; you ſee that he tooke *Saul* at the beginning of the kingdome, when hee was young and ſtrong; he tooke the *Iewes* at the beginning of *Ieremies* preaching; onely the uſe that you are to make of it is this: Take heede

Anſw. The time of Gods caſting off a man vnknowne.

of neglecting *God*, or good admonitions, take heede of contemning the word from day to day, and saying, that I will repent hereafter; for the *Lord* perhaps will not give thee a heart to repent, he will not heare you, (as was said before,) though you cry never so much to him, as in time of extremity you are likest to doe.

Vse 2. God's gifts and calling are without repentance to his Elect. Rom. 11. 28, 29.

The second use I take out of *Rom.* 11. 28, 29. *As concerning the Gospell, thy are enemies for your sake: but as touching the election, they are beloved for the Fathers sake. For the gifts and calling of God are without repentance.* The meaning of it is this: saith the *Lord*, I have cast away the *Iewes*, and they are now enemies for the Gospels sake, that is, that the Gospell might come sooner to you; they have rejected it, that upon their refusall, it might come to you *Gentiles*; they are enemies and cast off, yet they are beloved for their fathers sake; that is, in regard of the promise that I made to their father *Abraham*, *Isaac*, and *Iacob*, and in regard of that covenant I made with thē, which I wil not alter, not, saith he, to all the *Iews*, but those whō I have elected, so farre as my covenant reacheth, with whom I have made it. Do not thinke that there is any change of the *Lord* toward them, *For the gifts and calling of the Lord*, that is, the calling of them by the worke of the Spirit, and the gifts of saving grace, that he hath bestowed upon the elect *Iewes*, they *are without* all *repentance*, there is no change in them. Then if ever thou art in covenant with *God*, and hast this seale in thy soule, that there is a change wrought

wrought in thee by the covenant, then thy election is sure: and be sure *God* will never alter it, for he is *unchangeable*. This thou must consider, that thou maist have *strong consolation*. Beloved, our consolation, if it be upon any thing, but upon GOD that is *unchangeable*, it is weake, and twenty things may batter it, and overthrow it: but when it is grounded upon the *immutability of his councell*, it is called in *Heb.* 6.18. *strong consolation*, so that all the Divells in hell, all temptations of the world, and all the objections that our owne hearts can make cannot batter it; for it is built upon the lowest foundation, even upon the *unchangeable God*. So that this doctrine is for comfort to all the Saints of *God*. Therefore consider thou, whether thou art in the state of grace, whether thou hast made the match with Iesus Christ, if ever there was a covenant betweene Christ, and thy soule.

Heb. 6.18.

But how shall I know it, you will say? Did you ever come to this, as to say, I am content to be divorced from, and to part with all things, with every lust, and to be content to follow him through all his wayes, and to beare every crosse? yet this is not enough; Did there follow hereupon a generall change within thy heart, and a new heart, and a new spirit given thee? otherwise it is but dip-labour, a thought onely that passeth through the mind, and therefore was never any such actuall agreement betweene Christ and thee. But if there were any such change, then thou maist comfort thy selfe;

Quest.
Answ.
How to know wee are in covenant with God.

Isay 55.3.

for *God* is *unchangeable*, and this covenant, it is an *everlasting covenant*. Consider that it is every where called so: *Isay* 55. 3. it is said to be an *everlasting covenant*, because it is founded upon *the sure mercies of David*: *God* gave *Saul* mercies as well as *David*, *God* tells him that he shall have the kingdome, if hee will walke in his wayes; but *Saul* started out of the wayes of *God*, and so *God* performed his part, but yet the covenant was broke, because *Saul* performed not his part. And as it was with *Saul*, so it was with the people of *Israel*; because they broke the covenant on their parts, *God* also broke his. *David* started out of the way, as well as *Saul*: but they were sure mercies that were promised him, for it was an *everlasting covenant of mercy*. Therfore you must know this, that there is a two-fold covenant: First, a *single covenant*, such as GOD makes with children when they are baptised, which is this; If you will *believe* and *repent*, and walke in my wayes, you shall be saved: now if they breake the condition, GOD is freed, he is not bound any further. Secondly, a *double covenant*, to performe both parts; which is this; If you will *believe*, and *repent*, you shall be saved, and, I will give you an heart, and you shall *repent*, and *believe*, and be saved; I began the worke, and I will finish it: here is not onely a covenant on *Gods* part, to be our Father, but on our parts also, as in the other, but GOD doth not onely promise for his part, but makes a covenant to to inable us to performe the conditions

Covenant twofold.

ditions on our part: and therefore it is called a *double covenant*. And it is impossible that this covenant should be broken, for then GOD should breake it himselfe, (for he is ingaged for both parts;) and so be changeable, if hee should not give thee a *new heart*, and keepe thee from the first day of thy regeneration till death. Therefore it is an *everlasting covenant*, and the fruites of it are *sure mercies*; it is a *double covenant*, and therefore cannot be changed. And it is called, *Compassions that faile not*: why are they called so? to shew the *unchangeablenesse* of this covenant.

But you will say, what if I fall into sin? I will forgive them, saith the *Lord*. Oh, but lusts doe rebell, old lusts, and new: but, saith the *Lord*, I will mortifie them, and give you grace to overcome them. Oh, but grace is subject to decay: but I will renew it, saith GOD. If thy sinnes and lusts should exceede his mercies, then they should faile; but they cannot: and therefore they are called *compassions that faile not*.

Object.
Answ.
Falling into sinne cannot frustrate Gods covenant.

Besides, consider this, that the covenant is made in *Iesus Christ*. There are two *Adams*, he made a covenant with both: with the *first Adam*, he made a covenant, as with the common roote of all mankinde; but *Adam* brake the covenant, and so did all his members. But there is a *second Adam*, and all that are saved, are members of him as truely as wee are of the *first Adam*: and he kept the covenant, and therefore if he stand, they shall stand also.

Besides, consider that he makes this Covenant as to sonnes, and not as to servants. To the servant the Master saith; Doe my worke faithfully, and thou shalt have thy wages, if not, I will turne thee out of my dores: but with his Sonne it is not so, *hee abideth in the house for ever*; if he fall into sinne, hee corrects and nurtures him, but yet hee keepes him in his house for ever.

Answ. But what use is there of this Doctrine?

Object. There is this end for it; were it not for this Doctrine, thou couldest never love *God* with a sincere and perfect love: For I aske thee this question, canst thou love him with a perfect love, whom thou thinkest may sometime become thine enemy? It is a saying, *Amare tanquam aliquando osurus*, is the very poyson of true friendship. But now, when thou knowest that *God* is knit to thee by an *unchangeable* bond, that hee is a friend whom thou maist build upon for ever, whom thou maist trust: this makes thy heart to cleave to him, as *Paul* saith, *I know whom I have trusted*, this makes thy heart to fasten upon him, and there is no scruple of love, which would be, if there were a possibility of change.

Gods Immutability makes us love him.

Besides, what makes a man to depart from his profession? Because he thinkes to get a better portion: but when thou hast this portion sure; *Christ*, and heaven sure, why shouldest thou let it goe. *Heb.* 10. 23.

Why men leave their profession.

Heb. 10 23.

Besides, endeavours never faile, till hope failes: And therefore when thou art sure that thy

thy worke is not in vaine in the *Lord*, it is that which makes thee constant, and *immovable in well-doing*. And therefore the use is, to make us have *strong consolation* in the *Lord*, and to *doe his worke abundantly*, to doe that which wee are exhorted to doe; to cleave to the *Lord* without separation. And this wee cannot doe, except we were sure of him: and that you may know by this, that he is an *unchangeable God*, and *the gifts of his calling are without repentance*. 1 Cor. 15. 58.

FINIS.

THE

THE FOVRTEENTH SERMON.

EXOD. 3. 13, 14.

And Moses *said unto God, Behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent mee unto you, and they shall say unto me, what is his name; what shall I say unto them?*

And God said unto Moses, *I AM, THAT I AM, &c.*

WHEN men heare that GOD is thus *unchangeable*, that when he hath rejected any, he never retracts his decree; this obiectiō may be made. For what end is it then to pray, to endeavour a change of life, or to repent, for if there be such an *Obiect.*

an unresistable decree past against mee, what hope is there?

Before I come to a particular answere to this, I will premise these two things in generall.

1 That the unchangeablenes of Gods Decrees takes not away endeavours. *Simile.*

First, you know, that in other things there is an *unchangeable* Decree, as there is an unalterable Decree concerning the time of mens death, and yet no man for this doth cease to eate, or to take Physicke: so there is an *unchangeable* Decree concerning the successe of every businesse under the Sunne, yet wee doe not forbeare to take counsell, and to use the best meanes to bring our enterprises to passe: And so there is an *unchangeable* Decree concerning the salvation of men, concerning giving grace, or denying grace to them; and you can no more take an argument from hence, to give over endeavours, than you can in the former.

2 No man knowes this Decree.

2. Though there be an *unchangeable* Decree past upon men, when GOD hath rejected them, and GOD will not alter it; yet this Decree is kept secret, and no man knowes it: therefore there is a dore of hope opened, to stirre up men to endeavour. Indeed if the Decree were made knowne, and revealed to us, then it were in vaine, then there were no place for endeavours: but seeing it is not so, therefore there is place for hope, and for endeavours which arise from hope.

These things being premised, we will now come

come to a particular answer of this objection.

First, that if thou doest pray, thou shalt change GOD and his carriage toward thee, though hee be vnchangeable. For if a man be rejected as *Saul* was, and as the *Iewes* were, and as those in *Rom.* 1. who were *given up to a reprobate minde*; if he be so rejected, he is not able to pray, or repent, or to seeke to GOD, or to desire to go about in good earnest any change of life: for if he were able to doe it, he was sure to speed. Therefore if thou doest pray in truth, thou shalt prevaile, thou art sure to have mercy at his hand; for it is a great signe that he hath not giuen thee over, that no such *vnchangeable* decree is past against thee: therefore it is no doctrine of discouragement. Indeed it is a doctrine of great terrour to those, whose hearts doe not tremble at it, that let such a doctrine slide a way as water doth off a stone, and not sinke into their hearts at all: but to a man that saith, I would repent, and pray, and change the course of my life, if there were any hope; I can say this to thee, that if thou doest pray thou shalt be accepted; for GOD hath stiled himselfe, that he is a GOD *hearing praiers*; and except he were changeable, he must needs be ready to heare thee, if thou seekest to him: For the *Lord* is *vnchangeable* in his promises, & thou shalt finde him *vnchangeable* towards thee: but to a man that will not pray, that is set upon evill, and will not be wrought upon, to such a man this is a fearefull and a terrible doctrine.

1
If a man be vtterly reiected he cannot pray
Rom. 1.

Secondly,

2
If there be a change in vs it shall goe well with vs.

Secondly, though *Gods* decree be *unchangeable*, yet if thou canst find a change in thy selfe, it shall go well with thee: as if a father should take up an *vnchangeable* resolution to disinherit a stubborne and ungracious child, because he is so; if the child should change and alter his courses, and grow sober, the father may now receiue him to mercy, and yet no change in his resolution, but the change is onely in the sonne. Or, if a Prince should set downe in a law, (as a law of the *Medes & Persians*, that alters not) saying, I will not receive to favour such a rebellious subject, because he is so: yet if his subject be changed, he may receive him, & yet his Decree may be *vnchangeable*, because the change was in the subject, and the decree was grounded upon this, if hee did remaine so rebellious and stubborne: So I say to thee, if GOD hath therefore threatned to reject thee, because thou art a stubborne and rebellious wretch, if now thou shalt finde a change in thy selfe, that thy stubborne heart is broken, standing in awe of him, fearing to offend him, or to commit any sinne that thou knowest to be a sinne, I say, notwithstanding that *vnchangeablenesse* of his, he cannot but receive the to mercy. As if a Physitian should take up an unchangeable resolution, not to give his patient such restorative physicke, because his stomacke is foule, so that it will not worke, and because he will not receive such purgations whereby he should be prepared for it: But if there be a change in him, if his stomacke be

Simile.

Simile.

be cleane & fit for it, so that it will work, and he become willing to receive it, if hee give it him, the change is not in the Physitian, but in the patient. Therefore when you heare this, sit not downe discouraged, but rather goe and sit alone, and consider of thy sinnes, and give not over till thy heart be broken for them: and when this is done, be sure that he will receive thee to mercy, for he may remaine unchangeable in his decree, if the change be in thee. And therefore this Doctrine doth not discourage, but rather stirre vp, and incite men to change their courses, yea it is the very scope of it.

3. It is but an excuse to say God is vnchangeable, therefore there is no hope.

Againe, I adde this further; he that saith, to what purpose is it to endeavour, whosoever it is that sayes so, I would aske that man this question; Didst thou ever goe about any holy dutie, and yet didst finde this stoppe in it, that though thou wouldest doe them, thou couldest not be accepted? hadst thou ever a serious resolution to forsake such & such a sinne, and the occasions of it, and yet thou didst finde such a barre as this, that thou couldest not alter GODS decree thereby, and for that onely reason hast gone on in it? Did ever any man upon his death-bed say so? No man will say so: but it is because he would not. Therefore complaine not of the *vnchangeable* decree of GOD, but of the stubbornesse of thy heart, that thou wilt not buckle, and come in unto him.

The best way in this Doctrine of the *vnchangeableneſſe* of *Gods* decree of election, is this: to

to consider in what manner it is delivered in the Scripture, and to what purpose, and to make that use of it, and then thou shalt be sure not to abuse it. As for example; to what end, and for what occasion is this Doctrine of election delivered? You shall finde that it is on this occasion. *Rom.* 9. 18, 19. When many of the *Iewes* did not come in, to whom did belong the *covenant, and the lawe, and the testimonies*, this was an objection that was made against the Doctrine of the Gospell; what was the reason that the *Iewes* did not come in, and that his owne people were not wrought upon? To answere this objection, the Apostle tells them, that this was not against *Gods* good will, hee was able to doe it, if it were his pleasure, but, saith he, some hath hee chosen, and some not; some he loves, and some hee hates; some hee hath mercy upon, and some he hardens. So that the scope of that Doctrine is, that *God* might be magnified, that no objection might be made against the almighty power of GOD, as if hee was not able to bring them in, that men might not say that they have resisted his will: and the Apostle reveales it for that purpose, that men might be answered. So that such Doctrines as this, you must consider for what end they are revealed. So for this Doctrine of *Gods vnchangeablenesse*, what is the end, why it is revealed? You shall see in *Numb.* 23. 19. *He is not as man that he should repent: Therefore I have blessed Israel, and he shall be blessed.* The end is, to shew that

Vpon what occasion the doctrine of Gods vnchangeablenesse is revealed in Scripture Rom. 9. 18, 19.

The end of this doctrine.

Num. 23. 19.

that his favour is an *unchangeable* favour: So hee hath curſed *Saul*, and he ſhall be curſed, 1 *Sam.* 15.29. his decrees are unalterable. So likewiſe *Iam.* 1.17. *God* is good, and cannot be otherwiſe, therefore he *can tempt no man.* Out of all theſe places it is apparant, that the uſe of this Doctrine is, that wee might tremble at his judgements, and that we might rejoyce in his favour with joy unſpeakable and glorious: In a word, that men might know the excellency of the Almighty, and might know and magnifie *God*, becauſe conſtancy and *unchangeableneſſe* is a property of wiſedome. This being the end why it is revealed, it ought to be applied onely to theſe uſes: As, (to ſhew it in thoſe particulars which before wee did mention) when wee heare that *God* rejected *Saul*, and *will not repent* of it, and the *Iewes*, &c. the uſe that we ſhould make of it is this; to thinke with thy ſelfe, If *God* ſhould paſſe ſuch a decree of rejection upon me, it cannot be changed; therefore I will feare before him, and take heed of that ſtubborneſſe and courſe of diſobedience, that may bring that curſe upon me, and ſuch a ſtroke upon my ſoule; and for this purpoſe is this doctrine revealed to us. And this uſe the Apoſtle makes of it, *Heb.* 3. when he had delivered *Gods unchangeable* decree, declared by his *ſwearing in his wrath, that they ſhould never enter into his reſt*: therefore deferre not, ſaith he, *while it is called to day*, leſt that you continuing in a courſe of rebellion, the doore of mercy be ſhut upon you, and GOD doe *ſweare in his*

1 Sam. 15.29.

Iam. 1.17.

The uſe of this doctrine.

wrath, as he did to them, *that you ſhall never enter into his reſt*. Beloved, there is a double time: a time of the comming forth of this decree, and a time of preparing and trying, while the doore ſtands open. Therefore take heed that that *acceptable time* doe not paſſe away, leſt thou be *hardened through the deceitfulneſſe of ſinne*.

Vſe 3. We ſhall finde God the ſame in diſpenſing judgements and mercies in theſe times to us that he hath beene in former times to them.

If GOD be *unchangeable*, then looke whatſoever hee hath done in former times, what judgements hee hath inflicted, and for what, what mercies hee hath ſhewen, and upon what ground; and thou maiſt expect the ſame, becauſe there is no change in him: therefore goe over all the Scripture, and beholde what hee hath done there, looke through all thine owne experience, and ſee what he hath done to thee, and to others, and know that hee will doe the ſame againe to thee, for he is *unchangeable*. As for example, looke what he did to *Ioab*, *Shimei*, and the houſe of *Saul*. You know the ſinnes that they committed; *Ioab* had committed murther, and *Shimei* reviled *David*, and *Saul* ſlew the *Gibeonites* againſt his oath: though they went on a long time in peace and proſperity, yet becauſe their pardon was not ſued out, therefore after many yeares *God* called them to an account. As *Ioab* went not to the grave in peace, and *Shimei* deſerved death, and therefore it was brought upon him; and *Saul* was puniſhed in the blood of his ſonnes, and he was ſlaine himſelfe, as he had ſlaine others in battell. So be thou aſſured, if there be any ſinne which thou haſt formerly com-

committed, unrepented of, though it be long since, *God* will waken it in due time. So, looke what hee did to *David*; he had committed a sinne in secret, but the *Lord* saith, that he will make his punishment to be open, he will doe it *before the Sunne:* So if thou hast committed a sinne in secret, take heede lest hee bring it to light, hee will doe to thee, as hee did to *David*; and I say unto thee, that though thou be regenerate, and art one of his elect, yet if thy case be the same with *Dauids*, hee will doe so to thee, for hee is *unchangeable*. There be two cases wherein the *Lord* will not spare, but bring judgement upon his owne children.

Two cases wherein God will punish his owne.

1. In case of scandall.

First, in the case of scandall, as *Davids* was: for though his first sinne was secret, yet his second was publicke, and made the first so too. Therfore though his sin was forgiven him, *God* tells him that his punishment should be open, and that *the sword should not depart from his house.*

2. Impenitence.

Secondly, if their sinne be not scandalous, yet if it be unrepented of, *God* will even punish his owne children. And as *God* deales with secret sinnes to bring them to light: so hee will doe with secret innocency, on the other side also. As *Ioseph*, whose uprightnesse was in secret, for none did see it but himselfe; as for his Mistresse, she accused him, and was believed: yet the *Lord* brought it to light in due season. So he will doe thine. Let men keepe their credit with *God*, and hee will keepe their credit with men, let them raise slanders, or what

they will: looke how he did with *Ioseph*, so he will deale with thee, for he changeth not.

So looke how the *Lord* hath dealt with wicked men; looke how the *Lord* did deale with them that did meddle with holy things, as *Nadab*, and *Abihu*, and *Vzzah*, and the *Bethshemites*; you know that he destroyed them all, and that with a present destruction: so if thou wilt abuse his name, abuse his holy things, and come unto the Sacraments with an *uncircumcised heart*, he is the same *God* still, he is as much offended now, and hee is as ready to execute his wrath upon thee, as he was then.

So looke how hee dealt with *Saul*, with the *Iewes* that came out of *Egypt*, *hee swore in his wrath, that they should not enter into his rest*: if thou wilt doe the same that they did, rebell against him as they did, he will *sweare in his wrath, that thou shalt never enter into his rest*. As hee passed his sentence upon *Saul*, and as hee passeth his sentence upon any: so he will bring it passe, if thy case be the same, for he is *unchangeable*.

So looke how hee did deale in *Iohn Baptists* time, and as it was with them, *Now the axe is laid to the roote of the tree*, when the Gospell, and the meanes of grace, and the spring-time of the word began; becaufe they did not regard it then, they were cast off: the time of their ignorance *God* regarded not so much; but then hee called upon every one to repent, and becaufe they did not come in then, he deferred not his judgement. That upon which I ground this, you

shall

shall finde in two places of Scripture. 2 *Pet.* 2. 4. If the LORD did so with the Angels, *spared not them*, saith he, he is the same GOD, and therefore hee knowes how to *reserve the unjust to the day of judgement*, and especially *those that are uncleane*: the ground of it is his *unchangeablenesse*. The other place is in 2 *Cor.* 10. You know what he did to the *Israelites*, saith hee, hee will doe the same to you: therefore doe you take heede, that you *doe not commit fornication, as some of them committed, and died in the wilderneſſe, &c.*

2 Pet. 2. 4.

2 Cor. 10.

Onely here is this caution diligently to be remembred, which we must adde to all this that hath beene spoken. It is sure, that whensoever it is the same case, hee will doe the same thing: though his judgements are different, the time different, the wayes and meanes are different.

A Caution added.

Gods judgements different in the time, and meanes.

As for example, he stroke *Vzzah* presently, and so he did *Gehazi*, and *Nadab*, and *Abihu*; yet to others there may be difference in time: to these he did it presently, to others it may be he will doe it many yeares after. Againe, he stroke them with death, but it may be there is another kinde of judgement reserved for thee; as it may be he will give thee up to hardnesse of heart, or the like.

Againe, so it is in shewing mercy, for the rule is as true therein also: For he shewes mercy to some this way, and to others that way, and he humbles men after divers manners; and so some men hee punisheth for their sinnes in this life, some hee reserves for another world: Againe,

ſome hee ſtrikes preſently, and ſome hee forbeares with much patience.

And this you muſt remember in both theſe, that though hee doth the ſame things, yet hee doth them in a different manner, time, and way: he hath divers judgements, and afflictions; and as there are divers meanes to attaine to the ſame end, as ſome may ride, ſome go on foot, and yet all come to one journeys end: So the judgements and afflictions may be different, yet the end the ſame; and that this caution being taken in, thou maiſt be ſure, that the ſame judgements that he did execute in former time, he is ready to execute them ſtill. As he hath given them up to open ſinnes, that did neglect him in ſecret, ſo he will doe to thee; as he hath ſtricken ſome men in their ſinnes, ſo the ſame wrath is gone out againſt and remaines for thee, if thou doe not repent and turne to him: for the kindes, as whether by ſickneſſe, or death, &c. theſe we cannot determine of; the wayes of GOD are infinite, and exceding divers, unſearchable, and paſt finding out: but though in regard of his particular wayes it doth not follow, he did thus to this man, therfore he will doe the very ſame to thee; yet becauſe he did this to them, he will doe the ſame thing to thee in the ſame or in a different manner.

Simile.

So looke what he hath done to all his Saints, hee hath bleſſed them, and heard them. But thou wilt ſay, I have prayed, and I am not heard. I ſay to thee, if thy caſe be the ſame, thou

Object.

Anſw.

thou ſhalt be heard. To this end are thoſe places: *The Lords hand is not ſhortened, that hee cannot ſave, nor his eare heavy, that it cannot heare:* This is the ſcope of the Prophet; as if he ſhould ſay, you wonder why you are not heard, that you have not the ſame ſucceſſe in prayer that the Saints have had, but the caſe is not the ſame, ſaith he: they repented, bnt you doe not; you are miſtaken, for you are yet in your ſinnes; I am as ſtrong to helpe you, and as ready, and if I doe it not, it is becauſe the caſe is different: *Your ſinnes have made a ſeparation betweene me and you.* Which implies, that *God* will heare if the caſe be the ſame. Onely remember this, that *God* may deferre it ſomething long before he heares you, yet he will doe it in the end.

God heares prayer now as in former time if our caſe be the ſame. Eſay 59.1.

If *unchangeableneſſe* be proper to *God*, (for ſo you muſt underſtand it, proper to him, and common to no other) then learne to know the difference betweene him and the creatures.

Vſe 4. To ſee the difference betweene God and the creatures.

There be divers branches of this uſe: As,

Containes two branches.

First, if this be ſo, then every creature is, and muſt be changeable, and if ſo, then take heede, that you doe not expect more of the creature, than is in it, for this will raiſe your affections to the creature, and ſo cauſe griefe and vexation in the end: and indeed the forgetfulneſſe of this changeableneſſe in the creature, and unchangeableneſſe in *God*, is the cauſe of all our croſſes and ſorrow in outward things we meete with. There be theſe degrees to it.

1. Looke on the creatures as mutable, and expect not much from them.

For, first, The forgetfulneſſe of the mutability

Forgetting the creatures to be mutable:

I Makes us expect much from them.

2. Raiſeth our affections to them.

3. Theſe ſtrong affections breed ſtrong afflictions.

lity of the creature cauſeth us to expect more from it than is in it. Secondly, This expectation raiſeth our affections unto the creature: hence it is, that we ſet our affections too much upon them, and delight too much in them. Thirdly, Strong affections, when they are ſet upon the creature, doe alwayes bring forth ſtrong afflictions: for what is the reaſon of all the griefe, that we undergoe from day to day? Is it not, becauſe our affections are ſet upon changeable objects, upon the creatures? And therefore when they are changed, then there is a change in the minde alſo: whereas if thou didſt looke alone upon the *unchangeable God*, this would keepe thee from worldly care and ſorrow, this would preſerve in thee evenneſſe and æquability of minde. Therefore take heede of forgetting this, that to be *unchangeable*, is proper to *God* alone, therefore ſet thy affections upon none but him: and if thou wilt doe ſo, thou ſhalt alwayes injoy a conſtant ſerenity and ſecurity of minde, as if a man were in the upper region, where there is no change of weather, when as below here, there is one day foule, another faire; ſo that if a man could live with *God*, and walke with him, and have his converſation in heaven, he ſhould not be ſubject to ſuch changes: whereas if a man ſet his mind upon earthly things, he ſhall be ſtill ſubject to perturbations and unevenneſſe. All griefe of mind comes from hence, that thou lookeſt for *unchangeableneſſe* from the creature, where it is not

to

to be had. If thou wouldeſt looke up to *God*, thou ſhalt find all things alike there, there is no change with him. When an earthen pot is broken, it doth not much trouble you, for you remember it to be but an earthen pot: now every thing here below, all your friends, wife, children, they are but earthen veſſels, and the conſideration of this would exceedingly help you, if you would ſettle it on your heart. Therfore ſay, what a foole was I? I did not remember, they were but a flower, a vapour, and a ſhadow: for ſo the Scripture calls them. And ſhall a man take on, becauſe a vapour is ſcattered, and a flower withered, and a ſhadow vaniſhed? Therefore remember, that to be *unchangeable* is proper to *God* alone: and to be changeable is as proper to the creature, as to him to be *immutable*.

All outward things as earthen veſſells.

Secondly, You may ſee from hence, how to helpe that vanity to which the creature is ſubject: for if *unchangeableneſſe* be the property of *God*, thou muſt not ſeeke a ſtability from the creature, but conſider that it hath no further conſtancy in it, than *God* is pleaſed to communicate the ſame to it. Therfore go to him to whom *unchangeableneſſe* belongs; for as mutable as they be, yet if he will make thy friends to be ſtable, or thy wealth, it ſhall be ſo. Therefore the onely way is, to goe to him, to make thoſe things firme, which otherwiſe are unconſtant. The love of a friend is unconſtant, for hee may die, *the breath is in his noſtrills*, and if hee doe live, *yet his thoughts may periſh*, and his affections alter:

2. Goe to *God* to put a ſtability into the things thou enioyeſt.

So

So that they ſhall faile thee as a *land-floud doth in ſummer*, as *Iob* ſaith. It dries up in ſummer time, and yet that is the time of thirſt; and ſo will they faile the in time of neede: and the like may be ſaid of all things elſe, ſo that he whoſe comfort doth depend upon them, hath but a dependent felicity, which is like the motion of mills, and ſhips, which ceaſe when the water or wind failes them. But yet as mutable as they are, *God* can put a conſtancy unto them. Apply this therefore to thy ſelfe. Thou liveſt now, and art in health and wealth, in ſuch and ſuch a place, and ſuch circumſtances, as may continue it: the onely way to eſtabliſh thee in all this is, to goe to *God*, and to beſeech him to put a ſtability into thy condition. For the creature, as it is made of nothing, and is built upon a foundation of nothing: So it is apt to returne to nothing. And remember this, that the more retired, and weaned, and fearefull thy affections are about any thing, ſo that thou canſt ſay in good earneſt: If *God* will, I ſhall enjoy them to day, and next day, but his will I know not, I know not how long I ſhall enjoy them; if thou canſt ſay thus, thou ſhalt holde them longer, and the faſter: for that is a ſigne that thou dependeſt upon *God*, and not on the creature, that thou truſteſt him, and art not faſtened to it.

A dependent felicity to truſt in creatures.

Vſe 5. Learne to prize things by their unchangeableneſſe, as Grace, &c.

If this be ſo, then *unchangeableneſſe* is an excellency in him: for all his Attributes are exceeding excellent. Then if thou wouldeſt judge of any thing in the world, thou muſt take this as

as a measure by which thou maist prize and esteeme it: looke how changeable it is, so much the worse it is; if it be good, the more *immutable*, the better it is, for all changeablenesse commeth from weaknesse. Therefore learne to value it so: and you shall finde this of much use. As wee may see in the heavens: it is said that they are vaine, *because they waxe olde as doth a garment, but thou art the same, Psal.* 102.26,27. Pſal. 101, 26, 27.

Go through every thing glorious in the world, glorious Churches, they are subject to change; as *Ierusalem, the glory of all the earth*, it is ruinated, and brought to nothing. Take men that are most eminent, yet because they are subject to change, by death or by passions, there is a vanity in them: though they live here like Gods in their glory: and when they come to die, and *their change comes*, they appeare to be *but men*. Therefore magnifie no man, but labour to be perswaded of thy selfe, as a man. I neede not speake to you of riches, they take to themselves wings and fly away; nor of credit and honour, they are in the power of them that give them: whatsoever is changeable, according to the mutability of it, so value it. But I presse the contrary. Looke upon the things that are not changeable, and labour to prize them. Thou shalt finde saving grace to be *unchangeable*, though it may be impaired in degree, and may recoyle to the root, and may not bud forth as at other times, yet it is *unchangeable*, it shall never be taken away: So spirituall life is *unchangeable*, when

Grace unchangeable.

when that begins, then the other ſhales off, even as old nailes doe, when new grow under them: therefore this ſhould teach us to value it much.

The word unchangeable. Iſay 40.8. Mat. 5.

So the word of *God* is an *unchangeable* thing, *Iſay* 40.8. *The graſſe withereth, the flower fadeth: but the word of the Lord ſhall ſtand for ever.* So *Matth.* 5. *Heaven and earth ſhall paſſe away, but my word ſhall not paſſe.* Now what uſe ſhould we make of this? Then ſtudy the word more than any thing in the world beſides. There is much learning in the world, and there are many creatures: now all other knowledge is but of the creature, and the knowledge of them cannot be more excellent than the thing knowne, and it vaniſheth away with them, but *the word of God ſhall not paſſe, the word indures for ever.* Therefore looke what truthes thou canſt get out of the word, which may build up the inward man, looke what profit thou canſt get from it, that ſhall remaine for ever: therefore thou ſhouldeſt prize it much, get it plenteouſly into thy heart, in the wiſedome and power of it. We have many imployments in this life: but that which is beſtowed upon *unchangeable* things which ſhall never alter, that is the beſt time ſpent.

Good workes unchangeable.

Laſtly, all the good workes thou doeſt, and all the evill workes of unregenerate men unrepented of, ſhall remaine for ever. Looke what good workes thou doeſt in the world, they ſhall remaine with thee for ever, they ſhall be had in continuall remembrance. Therefore thou ſhouldeſt

deſt labour to be abundant in good works, that is, to be ſure to ſerve *God* whatſoever thou doeſt. This is the happy condition of the Saints, that their ſinnes ſhall be blotted out, and their good workes ſhall remaine to eternity, they are ſpirituall ſeed ſowne, which ſhall bring forth a ſure harveſt. If thou be a ſervant or a labouring man; when thou doeſt thy works out of obedience to him, even thoſe works ſhall remaine. So looke upon any thing that thou haſt done for *Chriſt*, all theſe things ſhall remaine for ever: what faithfull praiers ſoever thou haſt made, or whatſoever thou haſt ſuffered for *Chriſt*, what paines thou haſt taken in preaching, or in repenting, or in advancing the cauſe of *Chriſt*, theſe ſhall be had in everlaſting remembrance. So looke what ſinnes unrepented of thou haſt committed. The ſinnes of unregenerate men ſhall alſo remaine. All the praiſe that comes from any action, and the pleaſure of it, that paſſeth away, and comes to nothing: but looke what finfulneſſe there is in any worke, that remaines, and if thou repent not of it, that ſinne ſhall be reckoned upon thy ſcore; and what uprightneſſe ſoever there is in any worke, that alſo ſhall remaine. Therefore learne from hence to prize and value onely thoſe good things that are immutable, and proportionably to feare and ſhunne the evill.

FINIS.

THE FIFTEENTH SERMON.

EXOD. 3. 13, 14.

And Moſes *ſaid unto God, Behold when I come unto the children of Iſrael, and ſhall ſay unto them, the God of your fathers hath ſent mee unto you, and they ſhall ſay unto me, what is his name; what ſhall I ſay unto them?*

And God ſaid unto Moſes, *I AM, THAT I AM, &c.*

AS wee are to judge of other things by the mutability of them: ſo learne to judge of thy ſelfe, of thine owne ſpirit, by that conſtancy that thou findeſt in well-doing, or that mutability and unconſtancy that thou art ſubject to. If a man would make a cenſure of himſelfe, let him conſider, that the nearer hee comes to *vnchangeableneſſe* in well-doing, the better hee is, and

Vſe 6. To iudge of our owne ſpirits by conſtancy in well-doing.

and the ſtronger he is: againe, the more mutable, the weaker. Thou art to judge of thy ſelfe, as wee uſe to eſteeme one of another. Now let a man be unconſtant, one that we can have no hold of, that is as fickle as the weather, that will reſolve upon ſuch a thing to day, and change his mind to morrow: what ever learning or excellency, or what kindneſſe ſoever is in this man, we regard him not, becauſe he is an unconſtant man. Now learne thou to doe ſo with thy ſelfe, to aske thy ſelfe that queſtion: Haſt thou not had many reſolutions, that never came to any endeavours? Haſt thou not begun many good workes, and broke off in the middle, and never finiſhed them? Haſt thou not found that property of folly in thee, To begin ſtill to live? *Stultitia ſemper incipit vivere?* Haſt thou not often begun and ended, and begun again, & ſtill brought no fruit to perfection? If this be thy caſe, learne to abhorre thy ſelfe for it, and to be aſhamed: for all is nothing, till wee come to a conſtant and *unchangeable* reſolution: So that we come to ſet it downe with our ſelves as an inviolable law: this is a duty, and I will doe it, whatſoever it coſt mee; this is a ſinne, and I will avoid it, whatſoever come of it. This is a reſolution that *Daniel* takes up, *Dan.* 1.8. *He determined in his heart*, that he would not *be defiled with the Kings meate*: and ſuch a reſolution they were exhorted to in *Acts* 11.23. *With full purpoſe of heart to cleave unto God.* It is tranſlated, full purpoſe: but the words are, with a decree and full reſolution

To be humbled for our unconſtancy.

Acts 11.23.

lution of heart; τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ: That is, when a man doth not lightly put himselfe upon an holy course; but takes up a strong resolution to goe through with it; such a resolution as *Pauls* was, *Acts* 20. 22. he knew what bands did waite for him as for theeves, by the way, it was no matter; he *was bound in the spirit*, All is nothing: I care not, sayes he, *so that I may fulfill the Ministery committed to me.* Such a resolution we should have. And according as thou findest thy selfe able to doe this, so thou shouldest judge of thy selfe. A man that is on and off in his wayes, *Salomon* compares him to a City whose walls are broken downe, that is, if a temptation come, and set upon him, it hath free entrance, and the temptation comes in, because his soule was without guard and ward. But on the other side, a man that doth not stand trifling with the *Lord*, to say, onely I wish I could, and I am sorry that I cannot, but that will goe through a good course, such a man is like to City which hath walls round about it; that if a temptation come, there is something to keepe it out. I say, as thou art to judge of other things by the mutability of them: so of thy selfe. There is nothing better than to have a peremptory resolution in well-doing, to be constant therein, and there is nothing worse than to bee peremptory in evill.

Act. 20.22.

Simile.

Constancie in euill nothing worse.

Vse 7. To goe to God to get constancy in well-doing.

If *God* be *immutable*, then thou knowest whither to goe to get this constancy, to make thy

ſelfe *vnchangeable*, and *immutable* and conſtant in well-doing. For, for what end hath he reveiled to us that he is *vnchangeable*? is it not for our uſe? Sure it is, even to teach us, that when we finde our ſelves ſubject to mutability, wee ſhould goe to the *vnchangeable God*, and beſeech him to eſtabliſh our hearts. No creature is able to doe it. Every creature is mutable, onely ſo farre *vnchangeable*, as he maketh it to be ſo; he onely is originally *vnchangeable*; all friends and all other things in the world are no further *unchangeable* than he communicates it to them, (as was ſaid before:) and the ſame is true of thine owne heart, and of thy purpoſes. Therefore thou muſt thinke with thy ſelfe, and make this uſe of the *vnchangeableneſſe* of *God*, that hee onely can make thee *vnchangeable*. Therefore as when a man wants direction, hee muſt goe to GOD: *Iam.* 1.5. he is onely wiſe, and can ſhew a man what to doe, when he is in a ſtrait. So upon the ſame ground when thou ſeeſt that thou art unconſtant, goe to him that is *vnchangeable*, that can make thee conſtant; and deſire him to fixe thy quicke-ſilver, to ballance thy lightneſſe, and that he would ſettle and fill that vaine and empty heart of thine with ſomething that may ſtay and eſtabliſh it. There is no other way: all the meanes that can be uſed, all the motives that can be put to a man, all the reaſons that can be brought, are not able to make us conſtant, till GOD worke it in us, and for us. Therefore the onely way is to give GOD the glory of his

Iam. 1.5.

immutability,

immutability, to goe to him in a ſenſe of thine owne unconſtancy, and ſay; *Lord*, thou haſt revealed thy ſelfe to be *vnchangeable*, that wee may ſeeke it of thee, and finde it in thee, thou alone art originally and eſſentially ſo: no creature is any futher than thou doeſt communicate it to it. Therefore doe thou, *Lord*, make mee ſtable and conſtant in well-doing. Grace it ſelfe of it ſelfe is not *immutable*, for it is ſubiect to ebbing and flowing: and the reaſon why we doe not quite loſe it, is not from the nature of grace, as if it were *immutable*, but becauſe it comes from and ſtickes cloſe to Chriſt. Therefore goe to him; he is the roote that communicates ſappe and life to thee, becauſe thou abideſt ingrafted in him.

Grace in it ſelf not immutable.

But the *Lord* doth this by meanes: it is not enough to pray, and to ſeeke to him, to make me *vnchangeable*, (ſo much as humane infirmity can reach) but I muſt uſe the meanes alſo.

Obiect.

It is true, he doth it by meanes: and if you ſay, what are thoſe meanes? I will ſhew it you briefly.

Anſw.

You ſhall finde that there two cauſes of vnconſtancy, or mutability, or fickleneſſe: and if you finde out what the cauſes are, you will eaſily ſee the way to helpe it.

Two cauſes of inconſtancy, and two means to procure conſtancy.

First, Strength of luſt: that cauſeth men to be unconſtant. *Iames* 4.8. *Cleanſe your hands, ye ſinners, and purge your heart you wavering-minded:* what is the reaſon, that the Apoſtle bids them to *purge their hearts*, that were *wavering-minded*,

1 Luſts: get them mortified. Iam. 4.8.

but becauſe that corruption, and thoſe vnruly affections that are within, cauſe us to be vnconſtant, & to waver, even as an arrow though ſhot with a ſtrong hand, which yet the winde makes to fly unconſtantly: ſo a man that reſolues upon a good courſe, and takes to himſelfe good purpoſes & deſires, yet he having ſome luſt in him, theſe thruſt in, & make him vnſtable; therefore purge your hearts you wavering-minded. As if he ſhould ſay, the reaſon why you are not ſtable, is, becauſe you are not cleanſed from theſe corruptions, which are the cauſe of this unconſtancy. So *Pſal.* 5.9. *There is no faithfulneſſe in their mouth, their inward part is very filthineſſe, &c.* The reaſon why there is no conſtancie in their ſpeech, life, and actions is, becauſe within they are very corruption: that is the ſin that is within, is the cauſe of all the wavering that is in the life of man; were it not for it, our actions would not bee of ſuch different colours, there would be no ſuch vneuēneſſe in our lives. Therfore if this be the cauſe of it, there is no way to helpe it, but to get this corruption mortified, to be cleanſed frō al pollution of fleſh & ſpirit, as much as may be.

Simile.

Pſal. 5.9.

Strong luſts break off ſtrong purpoſes.

Take a man that ſayes hee will amend his courſe, that intends to be diligent in his calling, and thinkes never to turne to ſuch evill courſes, but to ſerve *God* with a perfect heart: obſerve now what is the reaſon that this man breakes his purpoſes, and falls off againe; it is, becauſe there is ſome ſtrong luſt, that comes like a guſt of a contrary winde, and breakes him off from his

his course. Therefore the first way is, to cleanse thy heart, if thou wilt be constant.

2. Vnconstancy comes from weakenesse.

The second cause of vnconstancy, is weakenesse; if a man were free from that inward corruption, yet weakenesse would make a man to bee vnconstant: so much weakenesse, so much unconstancy; and so much strength as a man hath, so much constancy he hath. For what is the reason that a man is so fickle? Because the banks of his resolution are so weak to hold out against temptations when they assault him, & he giues over because he is not able to resist them. And this ground I take out of 1. *Sam.* 15. 29. *The strength of Israel will not repent, for he is not as man that hee should repent.* By repenting is meant a change: now you see the reason giuen why the Lord is not subject to change, he is *the strength of Israel.* For you shall allwayes finde in the Scripture, that such attributes are given to *God*, according to the nature of the worke that he hath in hand: Now the reason giuen why the Lord will not repent, is because he is strong.

1. Sam. 15. 29.

Thee helpes to strengthen purposes.

To make this appeare to you, you must know, that three things must concurre to make a resolution strong.

1.

First, there must bee some reason that must move a man.

2

Secondly, there must bee an inclination of the will ioined with that reason.

3.

Thirdly, It must be often renewed. First, I say, there must be some reason that must move him: but if that were all, he would not resolue,

1 Purposes grounded on reason.

therefore hee must have an inclination of the will to it; both these, when they concurre, they make the resolution vp: when the vnderstanding is conuinced, and the will inclined, the understanding saith there is reason for it, and the will saith, it is good, then this makes vp the resolution. As first, when a man hath any reason to move him to any action, and it is a strong reason, so that hee answers all objections that hee meets with, now the resolution continues firme: but if his reasons be not sufficient, but he meets with objections that are stronger, then the first principle being taken away, the resolution growes flaggy and weake. And so is it in the other also, when a man hath a desire to any thing, if it be so strong, that no other desire is stronger then it, that can overtop, and overrule it, then he goes on without any impediment: but if it bee weake, so that a stronger desire can come, and overballance it, then the second principle is demolished also, & there is an end of this resolution. So that let the reason on which wee fixe it bee strong, and let the inclination (which must concurre,) be fix't and strong, and then the resolution will be according.

2 Inclinations.

3 Renewing of purposes.

But I adde the third, that there must be a renewing of this: for though the resolution bee well built, yet to make it constant, it must still be renewed. For there are some workes, which must have a third and fourth hand to goe over them, or else they will faile, and moulder away:

And

And this is the nature of our reſolutions alſo, it is not the reſolution of a day or two, that will ſerue the turne, for the nature of man is ſubject to ſuch weakeneſſe, that except our reſolutions bee gone over and over againe, they ſhrinke & come to nothing. Therefore the thing that cauſeth vnconſtancy, is one of theſe three: either weakeneſſe of reaſon that ſets thee on worke, or weakeneſſe of the inclination and deſire, or elſe, not renewing of this. Now when you have found out the cauſes of weakeneſſe, you may eaſily finde out the meanes to make you reſolute in welldoing. As.

Meanes to help reſolutions.

I. Get ſtrong reaſons for them.

Firſt, Labour to get ſtrong reaſons for what you reſolve on. The want of this was the cauſe of the mutability of the ſecond ground. *It wanted depth of earth:* that is, the ſeed was good, and the earth was good, but it was not deepe enough, and ſo the ſtrength of the Sunne cauſed it to wither away. So when we ſhall have good purpoſes and reſolutions, & they have not root inough, that is, when a man hath not well examined the thing, ſo as to bee fully convinced of the thing that he vndertakes, he is apt to be inconſtant in it. And this was the reaſon of *Eves* inconſtancy, becauſe ſhee conſidered not the bottome that ſhe was built vpon. On the other ſide, the Woman of *Canaan* when ſhe had fixed her faith vpon a good ground, ſhe would not be beaten off: though ſhe could not anſwer the objection, yet ſhe would not bee plucked off. Thou art the *Meſſias*, and therefore thou

wilt shew mercy: and then she had neede of mercy, for her daughter was sicke, and weake, and therefore she would not be driuen off, shee would take no deniall. So is it with all our resolutions when they have this depth of earth. Therefore the best way is, to consider, and forecast the worst. So our Saviour counselleth to expect the worst: *How canst thou that hast but two hundred, goe against him that hath a thousand*, so is it in this case. When you shall vndertake a good course, and you goe out but with weake reasons: if Sathan or a lust come and object stronger reasons, this will make thee give out. Therefore the best way is to forecast the worst, and to outbid the Devill in every temptation. Therefore when hee shall come and say, that thou shalt have favour with men, say to him that the favour of GOD is better; if he shall tell thee of riches, and wealth, say that thou shalt have a treasure in heaven: if hee say to thee that thou shalt have rest and pleasure in sinne, say to him, that the peace of conscience, and joy in the Holy Ghost, is farre beyond that rest, and pleasure, whatsoever it be: So in all the temptations on the other hand, it is good to ponder them well, that wee may bee able to outbid him therein. Whatsoever he doth object, it is one of these two: either some good that thou shalt have, or some evill. Now consider, that as the love and favour of GOD, is a greater good then all the world can give thee: So his wrath is a greater evil

Outbid Satans temptations.

evill, than any the world can inflict upon thee.

Secondly, If thou wouldeſt haue thy reſolution ſtrong, to breake through all impediments, labour to get vehement deſires to overtoppe all other: that whatſoever comes, yet they may overballance them.

2. Get ſtrong deſires.

But how ſhall I come to get ſuch a deſire?

Queſt.

There is no way in the world but this: Labour to be humbled for thy ſinnes, to get a broken heart for them: for then a man comes to prize grace exceeding much, and worldly things as nothing. For this is a ſure rule, *When thou feeleſt thy ſinnes to lie heavie vpon thee, then all the things in the world will bee exceeding light:* therfore labour to know the bitterneſſe of ſinne; it is that which ſets an edge vpō al our ſpirituall deſires: without this a man doth but cheapen the kingdome of heaven, he doth as the people did with *Rehoboam*, they expoſtulated with him about their ſerving him: ſo wee doe capitulate with the *Lord*, as it were, and ſtand vpon termes with him, untill we are humbled; and then we are ready to take heaven vpon any condition. Till a man be thus humbled, his deſires are remiſſe, and weake, and flaggy deſires; they raiſe up great buildings upon no foundation; the foundation is weake and crazie, and ſo the building comes downe. And hence is it, that men *put their hand to the plough, and looke backe againe.* A ſcholler will ſerve the *Lord*, if hee may have eminency in gifts, and outward excellency, or ſome honour in the fleſh; but otherwiſe

Anſw. How to get ſtrong deſires.

A humble man takes heaven vpon any conditions.

wise his desires to *Gods* worke are remisse: but when he is once humbled, then he will say with Saint *Paul*, *Lord, what wilt thou have me to doe?* & I will doe it, whatsoever it is, & whatsoever thou wouldest haue me to suffer, I will suffer it. *He will take the kingdome of heaven by violence:* and then his resolutions continue constant that way. For what can the world and Satan do to him? will they take away his pleasure from him, his wealth, or his credit? they are things that hee hath despised before: they can take nothing from him, but what he cares not for. It is the bitternesse of sinne, that makes him now to prize *Gods* love and favour aboue all things.

3. Renew our resolutions.

Thirdly, thou must renew thy resolution oft: it is not enough to set the heart in good frame of grace for a day, or two, or for a moneth, but thou must have a constant course in doing of it, ever and anon: as the *Dutch men* vse to doe with their bankes, that keepe them with little cost, because they looke narrowly to them; if there be but the least breach, they make it up presently, otherwise the water makes a breach upon them. So thou shouldest doe with thy heart, observe it from day to day, marke what objections come that thou canst not answer, what lusts and desires doe overballance thee, and learne still to renew thy reasons and resolutions against them: and this will make thee constant, and firme, and peremptory in well-doing.

Now

NOw I come to the next Attribute, and that is, *The Greatneſſe of God*, or *his Infiniteneſſe*: We follow in this rather the rule of the Scripture, than the tract of the Schoolemen, and wee inſiſt upon thoſe that *God* doth eſpecially take to him in Scripture.

The ſixth Attribute of God; His greatneſſe and Infiniteneſſe.

Now that GOD takes this Attribute to himſelfe, you ſhall ſee in 2 *Chron.* 2. 5. *For great is our God above all Gods.* *Pſal.* 135. 5. *For I know that the Lord is great, and that our Lord is above all Gods.* But the place that I would chiefly commend to you is this: *Pſal.* 145. 3. *Great is the Lord, and moſt worthy to be praiſed: and his greatneſſe is unſearchable.* Where you ſee, that it is an infinite, and incomprehenſible *greatneſſe* that the *Lord* takes to himſelfe. So *Pſal.* 147. 5. *Great is our God, and of great power: and his vnderſtanding is infinite.*

2. Chro. 2. 5.

Pſal. 135. 5.

Pſal. 145. 3.

Pſal. 147. 5.

In handling of this, I will ſhew you theſe two things.

First, I will ſhew you how this greatneſſe of GOD is gathered from the Scriptures.

1.

Secondly, I will ſhew you the reaſon of it, as I have done in the reſt.

2

The greatneſſe of GOD is declared to us in the Scripture by theſe fixe things.

The Greatnes of God declared in 6 things.

First, By the workes of his creation. The *greatneſſe* of the workes doe ſhew the greatneſſe of the maker. *Iſay* 40. 12. *Who hath meaſured the heavens in the hollow of his hand, and meted out the heavens with a ſpanne, and comprehended the duſt of the earth in a meaſure, and weighed the mountaines*

1 By the workes of Creation.

taines in scales, and the hills in a ballance? that is, If you would looke upon any worke, you may judge of the workeman by it; if you see a great building, you conceive it to be made by a man of some power: now when you looke vpon the great building of heauen and earth, you may think that he that did handle the materials ther-of, as an Architect doth handle the stones, & lay them in their place, is great: now the *Lord* doth put the waters together, as if he held them in his hand; and hee measures out the heavens, as a workeman measures out the roofe: Againe, every workeman must worke by plummet and by weight, now consider the great mountaines, saith he, he weighes them in scales, and the hills in a ballance: as this building doth goe beyond mans, so doth the *greatnesse* of *God* exceed the *greatnesse* of man: and by this you may take a glimpse of the *greatnesse* of the *Lord*.

By the Ensigns of his Greatnesse.

Secondly, by the ensignes of his *greatnesse*: The *greatnesse* of Princes is set out by their ensignes, which are the declaration of it. Now when the LORD would shew his *greatnesse*, you shall see how he expresseth it. *Deut.* 4. 36. *When he came out of the Mount, they heard a great voice, and on the earth there was a great fire*: by that you may know the *greatnesse* of GOD. For why doth hee come forth with those ensignes, clothed with them, as it were, but that by this you might have a crevice opened to shew you the *greatnesse* of GOD? So when he appeared to *Elias*, and in his apparitions to *Moses*, to the Prophets,

Deut. 4, 36.

Prophets, *Isaiah*, and *Ezekiel*. It is ſaid alſo, that *his voice was as the ſound of many waters*; and he was ſo terrible, that it was a vſuall ſaying among the *Iewes*; *Who can ſee God and live?* why ſo? Becauſe when he appeared, when he ſhewed any ſhadow of his *greatneſſe*, weak fleſh could not behold him, but was ſwallowed up as it were, with the *greatneſſe* of his Majeſty.

Thirdly, By the workes of his providence. *Ezek.* 36. 23. *And I will ſanctifie my great Name which was prophaned among the heathen, which yee have prohaned in the middeſt of them, and the heathen ſhall know that I am the Lord, ſaith the Lord* GOD, *when I ſhall be ſanctified in you before their eyes.* As if hee ſhould ſay; They make no account of me now, but when they ſhall ſee me to bring downe great *Babel*, then they ſhall know and beleeve, that I am *a great* GOD. So elſe where in *Ezechiell* hee compareth *Aſſhur*, and *Tyre*, to a *Lyon* and *Eagle*, and a *Cedar*: and hee ſaith, that hee will put a *hooke into the Lyon, and deplume the Eagle, and overtop the Cedar*. that is, hee will ſhew forth his *greatneſſe*, at that time, when he ſhall bring downe thoſe great nations. So the *greatneſſe* of GOD is ſeene in his providence over every thing elſe: when he ſhall overthrow a whole kingdome, and a great battell by a litle accident, as great ſhips are turned about by a litle rudder, then his might appeares. So his ruling the winds and ſeas, and weather, all which ſhewes the *greatneſſe* of his excellency. Therefore look vpon his judgements, and likewiſe

3. By the workes of his providence. Ezek. 36.23.

wise upon his mercyes', when you see, how *he raiseth men out of the dust &c.* All this shewes the *greatnesse* of *God.*

4. By comparing him with the greatest things.

Fourthly, It is set out comparatively. To compare him, with the greatest of men, Kings, what are they unto him, who is *the King of Kings?* Nay, *take Nations which are greater,* nay take all Nations, you shall see what they are to him. *Isa.40. 15. Behold the Nations are as a drop of a bucket, and are counted as the small dust of the ballance: Behold he taketh up the Iles as a very little thing, & Lebanon is not sufficient to burn for a burntoffering. All Nations before him are as nothing, and they are counted to him lesse then nothing and vanity.* The very scope of this place is, to shew the *greatnesse* of *God* by comparison. A *bucket* of water is but a small thing, but the *dropps* that fall from it, they are no use: Againe, the *dust* of the earth is but a small thing, but the *dust of the scales,* that will not so much as turne them, that must neeedes be exceeding little: but all the world is not so much to him, as a little *dust.* Another comparison you shall finde in *Isa. 55. My thoughts are above your thoughs, as the heaven is above the earth.* Beyond all things are the thoughts of man; for though Nations bee great, yet a mans thoughts goe beyond them: notwithstanding the *Lord* is as much beyond the scantling, and modell that we draw of him in our thoughts, *as the heavens are above the earth.* When you have thought upon mee as much as you can thinke; when you have thought me

Isay 40.15.

Isay 55.

me mercifull, (for that is the thing which hee speakes of there) yet I am as much more mercifull, then you can thinke of me, *as the heavens are above the earth.*

Fifthly, The *Immenseneſſe* or extent of his being. *Ier.* 23. 24. *Doe not I fill heaven and earth, ſaith the Lord?* When we conſider, that *the heaven of heavens cannot containe him*, that largeneſſe of his eſſence preſented to our mindes, will ſhew his *greatneſſe* to us.

5 By the Immenſity of his being. Ier. 23. 24.

Sixthly, His *holineſſe* ſhewes his *greatneſſe*. Looke as men keepe a greater diſtance from others, (as Princes doe) ſo wee eſteeme them greater: Now his *holineſſe* is nothing elſe, but his ſeparation and diſtance from every creature. Every thing is holy, becauſe it is ſeparated from common uſes; it is common, becauſe it is not ſequeſtred: now the holines of *God* goes beyond the holines of all other things, for *God* is ſo ſeparated as none may come neere him; the *Cherubims cover their faces before him*; and when he was in the Mount, none might approach neare to him; if they did, they were to be thruſt through with a dart: *He dwells in light inacceſſible*; & therefore the great *holineſſe* of God ſhewes the *greatneſſe* of Majeſty.

6. By his holineſſe.

The reaſons of this *Infiniteneſſe* are theſe.

2. Proved by 4. Reaſons.

Firſt, from this very place, *I AM hath ſent me vnto you? I AM*, ſhewes that he hath a being from himſelfe, if ſo, then he had no cauſe. Now from hence, as in that he had no *efficient* nor *finall cauſe*, he is eternall, ſo in that he hath neither

1. He hath neither matter nor forme.

ther *matter* nor *forme*, hee is *infinite* and incomprehensible. And that is the reason that hee hath an vnlimited essence, because all limitation proceedes either from the *matter* or from the *forme*: the *forme* is contracted by the *matter*: againe, the *matter* would be indefinite, but it is cõtracted & bounded by the *forme*, and shut up into such a compasse. Now *God* hath neither *matter* nor *forme*, nor nothing like it: therfore he is infinite. Al the creatures they have their severall kindes: the Angels they have no *matter*, yet they have something in them answerable to *matter* & *forme*, wherein they agree, & disagree with other creatures: and therefore they are one kinde of creatures, and man another; which shewes that they have *formes* to bound and limit them, in that the essence of the Angels goes so farre, and no farther; & so the essence of man, &c. But in GOD there is no similitude of any such thing, there is no *Esse receptũ*, there are no limits in him, nothing to bounde his essence: whereas they are *Entia* in a certaine kinde, he is *simpliciter Ens*, & therefore without all limitation, and so must be *immense*.

Reas. 2. He is almighty

Secondly, He is omnipotent and almighty, he can doe whatsoever he will: Whence I reason. If he haue an *infinite* power, it cannot bee but in an *infinite* essence; for *as a thing is in working, so it is in being*: an *infinite* effect supposeth an *infinite* cause: therefore when his power is *infinite*, that must needs be *infinite* in which it is rooted, and from whence it proceedes.

Reas. 3.

Thirdly, That which is beyond all that wee can

can conceive is *infinite*: but *God* is ſo, for if any thing could be imagined more perfect than he is, that ſhould be *God* and not he: and therefore whatſoever we can conceive of him, he is in Scripture ſaid to be beyond it. *Rom.* 11. *His wayes are paſt finding out*; & it is ſaid, that *he dwels in light inacceſſible.*

He is beyond all that we can conceive.

Rom. 11.

Fourthly, Conſider it from his workes: you ſee that hee hath made the world of nothing. Whence I reaſon: If you would heate the aire, it is more eaſily heated than water, becauſe the paſſive power is neerer the active; and if you would heate water, you may more eaſily heate it than the earth: Now according to the reſiſtance, according to the paſſive power, ſuch is the active: if the paſſive power lie open, the active power is leſſe, that workes upon it: now when the paſſive power is infinitely low, then the active power muſt be infinitely high, and anſwerable to it. Therefore when *God* comes to make ſomething of nothing, the active power muſt be exceeding high, becauſe the paſſive power is infinitely low: and therefore requires an infinite active power to make ſomething of nothing, and conſequently, hee muſt be infinite, in whom this power is ſeated.

Reaſ. 4. From his workes.

If he be ſo *great a God*, hee that is our *God*, the *God*, who is *our Father*, if hee be thus *great*, and incomprehenſible, learne you to know what you are then: that you have an *infinite God* to maintaine, defend and uphold you, in all all that you have to doe, or ſuffer for his will,

Vſe 1. To know our intereſt in this great *God*, and to take up a greatneſſe of minde anſwerable.

This will cause you to take *great mindes* to your selves to have a *holy magnanimity* in you: And the consideration of this Attribute is of great use, to make Christians come to have great mindes. For what is it that makes the *minde great*? It is the *greatnesse* of the object: whence it is, that Kings have *great mindes*, because of their *great* Kingdomes; and *great men* have *great thoughts*, because of the *great objects* that they have to looke upon. Now therefore, if thou wouldest looke upon the *great God*, if thou wouldest consider that hee is thy Father, and that all that hee hath is thine, this would likewise make thy *minde* exceeding *great*: it would take from us that *pusillanimity* and narrownesse of mind, which we are subject to; and it is of great moment it should doe so. A little mind though it be good, yet because it is a little vessell, it can be and receive but a little good; whereas when the *minde* is *great*, it is capable of *great* grace, *great* actions, and *great* indeavours: therefore we should get our mindes to be inlarged, by considering the *greatnesse* of GOD, and our interest in it. For want of this it is, that Christians are so apt to be led aside into by-wayes by the power of *great* men; because they thinke that they are greatly graced when they are look't after by *great* men; when as if they did know their owne *greatnesse*, that they are *sonnes of* GOD, and *heires* of heaven, this goes beyond all, and would raise their thoughts. Hence likewise it is, that men are so easily wrought

What makes the mind great.

Why men are led aside by outward greatnesse.

wrought upon by pleasure, profit, and the like, that they are ready to transgresse for a little: why is it? It is, because they doe not know what they are borne to, that the *great* GOD of heaven is theirs, and all the treasures there are theirs.

By pleasures.

So what is the reason, that the praise, and credit of men, doe so much affect you? but because we have so little mindes: whereas, if *God* were knowne in his *greatnesse*, what would the praise of *great* men be to the praise of the *great* GOD? This would give us much strength against these temptations. And hence it is that young students that are provided for, have their mindes lift up to vanities: whereas if their mindes were *great*, they would despise them, and labour to serve the *great* GOD with their strength and parts in their callings.

By praise of men.

And so men that are growne up, if they have estate inough, they leave the high and honourable calling of the Ministery; the reason is, because they overvalue these outward things: whereas, if a man had a *great minde*, nothing would be *great* to him.

Hence also it is, that men are so stirred with variety of conditions; when prosperity comes, it puffs them up one way; when crosses & adversity comes, it troubles and shakes them on the other side: and what is the reason, but because they seeme *great* to them? which appeares from hence; because they stirre up *great* affections. Therefore the way to walke even in both conditions, is, to get this *greatnesse of minde*: for it

Why men are stirred with variety of conditions.

is the weakneſſe of the mind, which cauſeth a man to be overaffected with theſe things, to rejoyce too much in the one, and to be too much affected with the other. Even as, wee ſee, a weake eye, as the eyes of Owles and Bats, cannot indure a great light; and a weake braine cannot beare ſtrong drinke: but a ſtrong eye, as the eye of an Eagle, can indure the greateſt light: ſo a ſtrong minde, it will indure great grace and diſgrace, with the ſame temper, it will beare all well enough, it knowes *how to want, and how to abound:* whereas others have their eyes dazeled, and their braines made giddy as it were with the favour or diſcountenance of great men.

Simile.

Why men are ſo buſie in worldly things

Hence alſo it is that we are ſo buſie about worldly things, dignity, and riches, &c. It is true we ſhould ſeeke after theſe things, but why doe we doe it *tanto conatu?* It was *Paules greatneſſe of minde*, that made him *ambitious to preach the Goſpell*; to ſerve tables, and ſuch like, were ſmall matters, he would not looke after them: So if we had *great mindes*, we ſhould ſeeke for grace, and how to increaſe in it, how to live an uſefull, and painefull and profitable life. Worldly things are too little for the minde to beſtow it ſelfe upon; which would be ſo to us, if wee would ſee *God* in his *greatneſſe*, and our intereſt in it. Men of *little mindes*, and *puſillanimous*, with the *Bramble*, reckon it as a *great* matter to *reigne over the trees:* whereas the *Vine* and the *Figtree* eſteemed it not ſo, but choſe rather to *ſerve God and man* with their *ſweetneſſe and fatneſſe*.

Hence

Hence it is that men are ſo much affected with the injuries of men on the one ſide, and the favours of men on the other ſide: all this ariſeth from the littleneſſe of their mindes. Saint *Paul*, *Gal.* 5. 12. when the *Galathians* had done him *great injury*, yet ſaith he, *Brethren, be as I am, for I am as you are:* you have done me great injury, but I eſteeme it not, *you have not hurt mee at all.* For, a man inlarged to a holy *greatneſſe of mind*, all the injuries put upon him by men, ſeeme ſmall to him: when men are full of complaints, and ſay, they cannot beare ſuch diſgrace and ſlander, and reproach; this doth not proceede from the *greatneſſe*, but from the weakneſſe of their *mindes*. Men thinke it indeede *greatneſſe of minde*, not to paſſe over theſe things, not to put up an injury: but ſurely it is a note of a *great minde*, to overlooke them all. So it is true on the other ſide, not to regard the praiſe of men: The Philoſopher could ſay, that the magnanimous man did not regard the praiſe of common men, becauſe hee was above them; as is not hee a weake man, that would regard the praiſe of children, becauſe they are not able to judge? ſo hee hath but a weake minde, that regards the praiſe of worldly men; for they are too little for him to regard, if hee did ſee GOD in his *greatneſſe*. This made *Paul* to ſay, that hee did not care for mans day, let them ſay what they will by me, better or worſe, I regard it not. (There is indeede a meete regard to be had of them; but if they come into competition

Why men are affected with iniuries of men

Gal. 5. 12.

Weakneſſe to regard the praiſe of men.

with GOD, then they must beare no weight at all:) and thus becaause disgrace and disparagement, &c. seemed but little to *Paul*, he despised them all.

Fearfulnesse in profession whence it is.

So from this weakenesse of minde ariseth that cowardlinesse which wee see often in men. Whence is it that men are so fearefull to holde out the light of a holy profession? is it not from hence, that they are *pusillanimous*, that they doe too much esteeme the face & speeches of men? A Lion, because he knowes himselfe to be a Lion, if the dogs barke, he walkes in the street and regards them not; he turneth not his head aside for them. So a magnanimous man, that knowes himselfe in GOD's favour, will passe by the obloquies of men. You shall see *David* did so: hee went on in his course like a Lion, when *Shimei* railed against him, so that the two sonnes of *Zeruiah* would have cut off his head: No, let him alone, saith he; the *Lord* then raised him up to a *greatnesse of minde*. So was it with *Paul*, *hee passed through evill report, and good report*, and never turned aside for any. So *Moses*, and *Ieremy*, *They shall smite thee with the tongue of men, &c.* sayes GOD, *but I am with thee, and I will make thee a brazen wall, and an iron pillar*. And so, if we could see GOD in his *greatnesse*, all these outward things would seeme nothing to us. As an hundred torches appeare to be nothing, when we looke upon the Sunne: so, if we could consider aright of the *greatnesse* of GOD, all the faire speeches of men would be as nothing. Now the

way

way to get this *magnanimity*, is to beleeve this *greatneſſe* of GOD, and to conſider that we are the *ſonnes of God*, and *heires* of heaven: the cauſe of this *puſillanimity* is the want of faith. If wee did beleeve that we were the *ſonnes of God*, and did beleeve that GOD would be with us, that he was ſo *great* a GOD, and that hee did ſtand by, and ſecond us, wee ſhould not be ſo feare-full as we are. Therefore ſtrengthen your faith, that you may have your mindes inlarged, that ſo you may walke without impediments, and be perfect with him: This was the argument uſed to *Abraham*, that made him *perfect* with GOD in all his wayes; that GOD was *All-ſufficient*, and *his great reward*.

FINIS.

THE SIXTEENTH SERMON.

EXOD. 3. 13, 14.

And Moſes *ſaid unto God, Behold when I come unto the children of Iſrael, and ſhall ſay unto them, the God of your fathers hath ſent mee unto you, and they ſhall ſay unto me, what is his name; what ſhall I ſay unto them?*

And God ſaid unto Moſes, *I AM, THAT I AM, &c.*

IF you aske the queſtion, How a man ſhall come to this *greatneſſe of minde*, what riſe it hath from the *greatneſſe of God?* I anſwer.

Queſt.

Anſw. How a man ſhall come by this greatneſſe of minde, and what riſe it hath from Gods greatnes.

Firſt, it ariſeth thus from it. When a man conſiders that *God* is ſo exceeding *great*, and that hee hath

1 The sight of Gods greatnes makes a man despise all other things.

hath interest in him, that will make him to despise all other things, as small things in comparison of him. Indeed, though God were *great*, yet if we had no interest in him, then there was no cause why wee should take to our selves this *magnanimity* upon any such ground: but seeing that he is so *great*, and that this *greatnesse* shall be improved to our advantage, what addition can any thing else make unto us? You shall see that *Paul* raised up his heart upon this ground: Phil 3.8. *Phil.* 3.8. considering the priviledges that hee had in *Christ*, this makes him to account other things as nothing. Hence in Iam. 1.10. *Iam.* 1.10. *Let him that is of a high degree, rejoyce in that hee is made low:* that is, let him rejoyce that hee is inabled to looke upon his riches which he did so highly magnifie before, to thinke them as nothing, but as fading flowers; let him rejoyce in it, because now he is made a greater man, because he is made too bigge for them; they are no such things, as before he thought them to be: not that they are made lesse, but because he is exalted and lifted above them.

2 He is able to defend us against all opposition.

Secondly, so likewise there is a rise for it in this regard, because he is able to defend us, and protect us, and beare us out against all opposition. You see that men looke *great*, because they have got *great* men or Princes to beare themselves upon. And when men consider that they have the *great* God on their side, to beare themselves upon, why should not they have *great minds*? Thus *Moses*, Heb. 11. regarded Heb. 11.

not

not the wrath of the King, becauſee hee did ſee that God that was inviſible: that is, when hee conſidered God in his greatneſſe, the King and his wrath were nothing to him. So that the way to get this *magnanimity*, is, to beleeve that God is our God: and *according to the greatneſſe of a mans faith, ſuch will be this greatneſſe and magnanimity of minde* that we commend to you. *Saul*, when he was a King, had a new heart, and another ſpirit, becauſe when he beleeved in earneſt that he was a King, he looked upon things after another manner; hee had other thoughts and other affections than he had before: and ſo would any man elſe, if he were advanced from a meane eſtate to a kingdome. And, if we did beleeve that wee were the *ſonnes of the great God* of heaven and earth, wee would have *great mindes*; therefore *the ſtronger our faith is, the greater our minde is.* Onely this is to be added, that this faith muſt not be in the habit onely in thee, but it muſt be exerciſed & renewed continually: there muſt not be only ἕξις, but χρῆσις, the actuall uſe of it. And were that which God ſaid to *Abraham*, (*I am thy exceeding great reward,*) were this beleeved of any of us, that God is ſo *great*, and that his *greatneſſe* is our *exceeding great reward*, then all other rewards would ſeeme but ſmall things. You ſhall ſee what *David* did upon this ground, in *Pſal. 27. 1. The Lord is my light, and my ſalvation, whom ſhall I feare? the Lord is the ſtrength of my life, of whom ſhall I be afraid?* See, here are two things: Pſal. 27. 1.

things: First, he considers that GOD is his; *He is my salvation.* Secondly, he considers the *greatnesse*, and strength and power of *God*; and from thence he drawes this conclusion, whom shall I feare? For in thee doe I trust; that is, in this power and *greatnesse* of GOD, and the interest that I have in him. Psal.46.1,2,3. *God is our refuge and strength, a very present helpe in trouble: Therefore will we not feare though the earth be removed, and though the mountaines be carried into the midst of the sea: though the waters thereof roare and be troubled, and though the mountaines shake with the swelling thereof:* that is, when GOD is seene in his *greatnesse*, when wee looke upon him, and beleeve him to be such a *God*, and that we have interest in him, in the *greatest* trouble and confusion that can befall us: *though the earth be shaken, and the mountaines cast into the midst of the Sea*, yet the minde will not be shaken, but still remaines the same. They beare out all, because they have a great *God* to beare themselves upon, who will protect and defend them upon all occasions.

Psal.46.1,2,3.

Vse 2. Learne to feare him for his greatnesse,

If GOD be so *great and infinite*, (as he is) hence we should learne to feare him, and to *tremble at his word.* A *great* and potent enemy, men will feare. Therefore this is one use that wee are to make of the *greatnesse* of *God*, that his wrath is exceeding *great*, and so is his goodnesse; and both are to be feared. Wee ought to feare his wrath, lest it come upon us, and his goodnesse lest wee lose it: for hee is a *great God*, and his wrath

wrath is able to cruſh in pieces, and to conſume us, ſuch he expreſſed it to be, when he put forth but ſome part of his ſtrength, as when he conſumed them with their Cenſers, even the company of *Corah, Dathan, & Abiram. Who can dwell with everlaſting burnings?* as if he ſhould ſay; he is a *great God*, who can come neere him? who can converſe with him? how ſhall men deale with him? Some of them there made an evill uſe of it: but we muſt learne to make uſe of it for our owne advantage; to take heed, how we provoke him: for is it a ſmall thing to have the great *God* of heaven and earth our enemy? Let them conſider this, that live without *God* in the world, that ſinne, and will ſinne, they are tolde of their particular faults, of their idleneſſe, &c. and they are ſo and will be ſo ſtill: but let them conſider that which is ſpoken in 1 *Cor.* 10. 22. *Doe we provoke the Lord to jealouſie? Are we ſtronger than he?* He ſpeakes it to them that receive the Sacrament unworthily: As if he ſhould ſay; Both in this, and in all other ſinnes that you doe commit, you doe, as it were, contend with the *great God*, which is a vaine thing, if you conſider his *greatneſſe*: for *are you ſtronger than hee?* So *Pſal.* 90. *Who knowes the power of his wrath?* 1 Cor. 10. 22. Pſal. 90.

And ſo ſhould we doe in regard of his *goodnes*, *Hoſ.* 3. *ult. Men ſhall feare his goodnes*: that is, if his goodneſſe be ſo *great and infinite*, as himſelfe, then the loſſe of it, is a loſſe above the loſſe of all things in the world. Whatſoever is precious to us, that we feare the loſſe of, as of our liber- 2. To feare his goodneſſe. Hoſ. 3. ult.

ties

ties and lives: and as things are more precious to us, the more wee feare the losse of them. Now the goodnesse of *God* is greater than all other things, it is beyond all these, as having all these in it: therefore we are to feare the losse of it as the *greatest* evill in the world.

Therefore if wee could see the extension of his wrath and goodnesse, the losse of the one would be the *greatest* losse, & the other the *greatest* crosse to us; the enjoying of the one the *greatest* good, and the enduring of the other the *greatest* evill in the world in our esteeme: and the consideration of this would helpe us to guide our hopes and feares aright: for a *great* cause of misleading us in our wayes, are the vaine hopes and feares that we are subject to: we feare the losse of friends, and losse of lives and liberties, but these in comparison are not to be feared. This use *Christ* makes of it: *Feare not those that can kill the body, but feare the great God, that can destroy both body and soule.* The *greatnes* of his wrath we should feare as the *greatest* evil: and his goodnesse as the chiefest good: and our thoughts and intentions being taken up about these two, it would set our hopes and feares aright; & worldly things, as credit, and profit, &c. would seeme nothing to us, and prevaile nothing with us.

Vse 3. That no affection or obedience in us is great enough for him, and therefore not to limit our selves in either

If *God* be so exceeding *great*, then there is no love enough, no affection, no desire answerable to him. If our love were perfect, yet it could not reach to him, whose *greatnesse* doth farre exceed it: but being imperfect, as it is, it falls exceeding

short

short of him. Therefore let no man feare that he can goe too farre, that there can be too much holineſſe and ſtrictneſſe in our wayes: but let him remember the *great God* of heaven & earth, and what is due to him, and then thinke how farre thou falleſt ſhort of that which thou ſhouldeſt do to him. It is an expreſſion of *Chriſt*, *Luk.* 14.26. *Mat.* 10.37. *He that loveth father or mother more than me, is not worthy of mee.* That which I would have obſerved out of theſe places is, *Hee is not worthy of me:* that is, if men conſidered my *greatneſſe*, and excellency, they would eaſily ſee me worthy of more love, than this of friends, or than any that are deareſt to thee; and except you can doe ſo, except you can prize my love above theſe things, yea even hate them all, if they come into competition with me, you are *not worthy of me.* Conſider therefore, how much love he is worthy of, and ſee if there be not reaſon for that commandement, where wee are commanded to *love the Lord with all our ſtrength:* that is, if you would love *God* with that love that he is worthy of, you would *love God with all your ſtrength:* that is, whatſoever ſtrength a man hath, his love ſhould cauſe him to put it forth to do ſervice to *God.* If a man be rich, he is able to doe more for *God* than a poore man; if he be a Magiſtrate, he can doe more than a private man; if he hath learning and knowledge, he hath much more ſtrength than another: now the improvement of theſe to the glory of *God*, this is to *love him with all our ſtrength.* And if you

Luke 14.26. Mat. 10.37.

you consider how *great* a *God* he is, you will see great reason why you should love him thus *with all your strength*. Therefore we should check our selves when we see the dulnesse of our hearts, how ready and how apt wee are to bestow our love upon any besides him: we should observe all those riverets, wherein our love goes out, and whereby our soules runne to other things, and bring them backe againe into the right channell. For if you consider the *greatnesse of God*, you will see, that there is no love to spare.

Object. But may we not love him, and love other things also?

Answ. The love of other things subordinate to the love of *God*. 1 Iohn 2. 15. Iames 4.4.

You cannot with a *coordinate*, but with a *subordinate* loue you may: that is, you cannot love him, & the world, for they are opposed. 1 *Ioh.* 2. 15. *Love not the world, neither the things of the world: if any man love the world, the love of the Father is not in him.* So *Iam.* 4.4. *Know ye not, that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is an enemy to God.* All our love must be bestowed upon him, as most worthy of it: there is not one particle to be bestowed upon any other thing.

But then he gives us our love againe, and then we may dispose of it here and there according to his will. As for example: he hath commanded thee to love father and mother, and friends: and the ground that thou art to doe it upon, is because he hath commanded thee, and gives thee leave to do it: Only he hath put naturall affection into thee, that thou maist doe it more readily. So

So he hath given thee leave to love recreations and other things that are ſutable to our deſires, but you muſt remember, that the end is, that you may bee made more ſerviceable to him, to quicken and ſtrengthen you to doe his ſervice, and thus it may be beſtowed upon other things.

Bat that which we have in hand, and commend to your conſideration is this: that if hee be ſo exceeding *great* in goodnes, that therefore he deſerves thy whole love. 1 *Cor.* 16.22. *If any man love not the Lord Ieſus Chriſt, let him be Anathema, Maranatha.* *Paul* comes with indignation, conſidering the *great* good that *Ieſus Chriſt* had done for us: if any man love not him, he is worthy to periſh, let him be accurſed even to death. I ſay, if we conſider the *greatneſſe* that is in him, you ſhall ſee ſome reaſon for that indignation of the Apoſtle, and that curſe whereby he expreſſeth it, and ſo farre as we fall ſhort, of our love herein; we ſhould goe to *Chriſt*, and beſeech him to make it up, that our defects may be ſupplied, and that we may be accepted in him. 1 Cor. 16. 22.

Againe, if he be ſo *great*, then wee ſhould learne to reverence him, to come before him with much feare, when we performe any duty to him. According as a man is *great*, ſo wee feare him. This uſe is made of it in *Mal.* 1.14. *Curſed be the deceiver, that hath in his flocke a male, and voweth and ſacrificeth to the Lord a corrupt thing: for I am a great King,* ſaith the Lord of hoſts; *Vſe* 4. To reverence him when wee come before him. Mal. 1.14.

hosts; & *my name is dreadfull among al Natiõs:* that is the reason, that the *Lord* there vseth to stirre them up, *I am a great King*. So that the consideration of his *greatnesse* should cause us to feare before him.

Gen. 28. 17. When hee appeared to *Iacob*, when he fled from his fathers house to his vncle *Laban*, *Gen.* 28. 17. *Iacob* saith of the place wherein *God* appeared to him, *Surely this place is exceeding feare-full:* the reason was, because GOD appeared there, because hee was present there, his presence stroke him with an awefull reverence, that he said, the place was *exceeding fearefull.*

Eccles. 5. 2. So wee should thinke of his dreadfull presence when wee come before him. *Eccles.* 5. 2. *Be not rash with thy mouth, and let not thine heart be hasty to vtter any thing before God: for God is in heaven, and thou on earth, therefore let thy words be few:* that is, he is exceeding *great*, and he is *in heaven*, therefore learne to feare him, when you draw nigh vnto him. That which may help vs in this, is to consider how glorious his apparitions were, when hee appeared to *Moses*, to the Prophets, as *Eliah* and *Ezekiel*: and you must remember, that though you see not such apparitions, yet consider that you have the same *God* to deale withall: and though hee doth not shew it so now, yet hee is as *great* now as then, and so feare before him. And this is to *sanctifie God in our hearts:* that is, when wee conceive of him as he is, and doe accordingly feare, when wee come before him. And thus much in generall of this Attribute.

Now

Now this *greatnesse* of *God* is seene in foure particulars.

First, In the *Infiniteneſſe of his preſence.* 1

Secondly, In the *Infiniteneſſe of his power*, which is his *Omnipotence.* 2.

Thirdly, In the *Infiniteneſſe of his wiſedome.* 3

Fourthly, In the *Abſoluteneſſe of his will*, that it is without all bounds and limits. 4

THE SEVENTH ATTRIBVTE OF GOD;

The *Infiniteneſſe of his preſence*, Or, *His Immensity.*

The ſeuenth Attribute of God; The Infiniteneſſe of his Preſence, Or, His Immenſity. Ier 23.24.

FOr the first. The *Infinitenes* of *his preſence*, that is another Attribute which hee takes to himſelfe in Scripture. As *Ier.* 23. 24. *Can any man hide himſelfe in ſecret places, that I ſhall not ſee him, ſaith the Lord? Doe not I fill heaven and earth, ſaith the Lord?* That is, he is preſent every where, in all the parts of heauen & earth, even as water when it fills every channell, and as the light when it ſhines throughout the whole world: So, *Doe not I fill heaven and earth,*

Eph 4.6.

ſaith the Lord? So, *Eph.* 4, 6. *One God and Father of all, who is aboue all, and through all, and in you all.* GOD fills all in all.

Queſt.

Onely this queſtion may be asked, whether he be without the world, as well as he is in the world? Becauſe ſome haue diſputed it; therefore we will briefly anſwer it.

Anſw. God without the world as well as in it. 2 Chron. 2. 6.

The Scripture is cleare in it, that he is without the world: there are no limits of his eſſence, that wee can ſet downe; hee is not contained within the compaſſe of heauen and earth, as you ſhall ſee in 2. *Chron.* 2. 6. *But who is able to build him an houſe, ſeeing the heaven of heavens cannot containe him?* But this is but a curious queſtion: therefore I will leaue it, and will come to ſhew the reaſon of his *omnipreſence*, why hee is *immenſe*, why he is every where, as I haue done in the reſt.

Reaſ. 1. God of an infinite eſſence, therefore of an infinite preſence.

1. This property or Attribute of *immenſity* muſt needs be given to God, becauſe his eſſence is *infinite*, which hath beene before proved. Now as the argument holds good, that according to the ſubſtance of every thing, ſuch muſt the quantity be in things that have quantity; if the body be great, ſo muſt the quantity bee: So, if God be an *infinite* eſſence, (as he is) there is as good reaſon that he would have an *infinite* preſence accompanying it, as that a great body hath a quantity anſwerable to it. So that ſeeing he is of an *infinite* being, therefore alſo of an *infinite* preſence.

Reaſ. 2.

2. You ſee ſee it by experience, and cannot deny

ny it, that his power is every where, he guides all things, he puts forth his power every wehre: Now in the *Lord* seeing there is no faculties as is in man, but whatsoever is in him, is himselfe; it cannot be, but that he himselfe must be in every place where he doth any thing. The fire may heate afarre off, and the Sunne, ban giue light to the whole world, though it abides in the firmament, because it hath a quality of heat, and light: but Almighty GOD is most simple, there is no composition in him, no quality, no executive power, but hee is himselfe what he is, and therefore what he doth is done by himselfe immediatly, *immediatione suppositi*, as the Schoolemen expresse it.

Because his power is every where.

Lastly, I adde, that *God* must bee every where present, not onely within the world, but as *Salomon* expresseth it, *The heaven of heavens cannot containe him*: that is, hee is without the world as well as within it, because wee cannot deny but that hee is able to make other worlds as well as this; and then if hee should not bee without this world, he should move himselfe, and change his place: or there should bee a world where hee is not present: but he is not capable of any change, of any motion or alteration of place.

Reas. 3. Because he his able to make other worlds.

Onely one caution must be taken in: You see that the light is in many places throughout the world, but the presence of *God* is not like to that presence, nor the presence of any creature, because he is totally present: the creatures are

A caution concerning Gods omnipresence.

not ſo, but according to the parts of them, one part here, another there: but *God* being without all parts, whereſoeuer he is, he muſt be totally there. Therefore you muſt not conceiue, *God* is commenſurated by the place, as if he were partly here, and partly in another place, but he is euery where all preſent. The heauens you ſee haue a large place, but they haue one part here, another there: but the *Lord* is totally preſent, whereſoeuer he his preſent.

Vſe 1. He gouernes the world immediately; which is a remedy againſt the complaint of euill Gouernours.

Firſt, If *God* be every where preſent, ſo that he doth not doe any thing by a mediate vertue or power, but he doth it by the preſence of his eſſence, hence we gather: firſt, that he governes the world immediately. For though there bee men vſed therein, yet hee is preſent with thoſe meanes. Other Kings muſt needes governes by Deputies and Viceroyes, and inferiour Magiſtrates of juſtice; becauſe they cannot be every where: whence it comes to paſſe, that Kings may be good, and yet the people may be oppreſſed by their wicked inſtruments. But with the *Lord* it is not ſo: but he guides immediatly, and being every where preſent, he needeth no Deputies, for he is not capable of information, as Kings are, but ſees all with his owne eyes, and heares all with his owne eares. And againe, he vſeth no Deputies: for the vſe of Deputies argues a defect, as the vſing of ſpectacles or crutches doth, if the eyes or legges were well and ſound inough, a man would not vſe them; ſo a man would not write letters, or vſe

Simile.

other

other meanes to doe his businesse, but from a defect; he is not large inough to doe his businesse immediately: But almighty *God*, he is every where present, and in his governing al things are done by his owne Almighty power. Good Governours, may have wicked instruments, contrary to their mindes, which they know not of, as *Ely*, and *Samuel* had: but in GODS Gouernement it is not so; therefore learne from hence, not to complaine of the iniquitie of the times, or the injustice of men. It is true, that a kind mother may ignorantly put her child to a wicked Nurse that will abuse it: but GOD never puts any of his children to Nurse, but he is present with them, his governement is immediate. So that that which is said of *Dauid*, he is *a man after Gods owne heart*, it may be said of every King and Gouernour; they doe, what *God* would have them to doe, though it be for evill, as *Dauids* was for good, they are men *after Gods owne heart*. As it was in the killing of *Iesus Christ*, even that is said to be done *by the determinate Counsell of God*. And therefore let no man complaine of his Gouernement: for God governes not by Deputies, but by himselfe. Therefore let no man say, that hee hath an evill Master or Governour, but let him acknowledge, that whatsoever he hath from man, it is the worke of the Almighty God, that is every where present: it is he that disposeth of men, and puts them into such a condition; for he is the King of heaven and earth. Therefore com-

plaine to him, and be patient, becauſe he hath done it: doe not complaine of men, and fret againſt them, becauſe the *Lord* is not abſent in his kingdome, but is preſent to guide and diſpoſe them according to his owne pleaſure.

Vſe 2. Therefore to chooſe him and reioyce in him as a friend in all places.

Secondly, If God be every where preſent in his owne eſſence and perſon, wee ſhould the rather chooſe him to be our God, and rejoyce much in the ampleneſſe of our portion, ſeeing wee have ſuch a God that is every where: we can goe no whither, but wee have his company, wee haue nothing to doe a thouſand miles hence, but he is there, and doth our buſineſſe for vs. We ſeeke a multitude of friends, becauſe one cannot doe all; becauſe one doth one thing, and another another; one friend may be a comfort to vs in one place, but if you come to another place, there you may be deſtitute; friends cannot be every where, hence we neede many friends: but if you looke upon the *Lord*, and his *omnipreſence*, all this is ſupplied in him; hee is in every place, and hee can doe your buſineſſes for you, though you be diſtant from the place, where they are to be done; and God is with you every where, whither thou goeſt he goes, as it was his promiſe to *Iacob*, when he wēt to *Padan Aram*, *I will be with thee*, ſaith the *Lord*. So he ſaid to *David*, and when *Ioſeph* went into priſon, the *Lord* went with him. When *Abraham* was called out of his Country, the *Lord* bid him to *goe*, *I will be with thee*. Beloved, when you conſider this, that *God* is every where preſent,

preſent, and can doe every thing for you, whereby he hath the ſweetneſſe of a thouſand friends in him, and the ability of as many, I ſay, when wee conſider this, it ſhould teach vs not onely to be content, but to ſay that wee deſire no more.

Learne therefore to ſtudie this Attribute. The more we know him by it, the more comfort wee gather from it. As, is it not matter of great comfort, that in all places wee ſhould have a God to doe all our buſineſſes? To which purpoſe is that expreſſion in *Ier.* 23. 23, 24. *Hee is a God nigh at hand?* that is, though your buſineſſe lie in other Countries, yet I am there to doe them for you. And againe, is it not comfort to conſider that hee is with your enemies (it may be) in a diſtant place? For you thinke, that if you were there, you would have ſomething to prevent them. Conſider that hee is there, and after another manner, than any man is: hee is preſent with their mindes, and knowes their counſells, and moves their hearts, and diſpoſeth of all their counſells. As *Eliſha* tolde the King of *Arams* counſell to the King of *Iſrael*, (which ſhewed that God was there.) So alſo hee is preſent whith thy friends when they are abſent: it may be that they forget vs, yet he can ſtirre them vp, as he did ſtirre vp *Cyrus* to doe what hee did for the people of *Iſrael*. So likewiſe he is preſent with our children, when wee are gone out of this world, to provide for them, & to bring them vp.

To ſtudie Gods immenſitie.

Ier. 23. 23.

Hee

Hee is preſent with all our affaires, and buſineſſes when we are abſent, and know not how things goe, we are apt to be ſollicitous: but if we would conſider, that he is great *God*, and that he is every where, this ſhould comfort vs, and ſtay our hearts. And therefore thinke with thy ſelfe, that thou haſt a large portion, becauſe thou haſt the *Lord*. And this is the ſecond vſe.

Vſe 3. See a ground of his particular providence in the ſmalleſt things.

Thirdly, If *God* be every where preſent, hence you may ſee a ground for his particular providence. It ſeemes ſomething ſtrange to men, that every ſmall thing ſhould be diſpoſed of by him; we thinke indeed that great things are: but for the leaſt things, therein we are apt to make a doubt, and can hardly beleeve it. But this point in hand is a great confirmation of our faith in this truth. If an horſe ſtũble by the way, we thinke it a common accident; if a fly fall into a mans eye, or if a tile fall off from the houſe, or an axe head, we looke upon them as common accidents: but if we conſider that he is preſent there, it is then an eaſie matter for vs to beleeve, that God doth diſpoſe all theſe: when the axe head falls off, it is in his hand, as before it was in the hand of the workeman. If he be preſent with every ſmall creature, with every fly, with every *ſparrow* and ſtone, with every motion of the creature, then all the actions that befall us, they are all his workes. *In him wee live, move, and have our being*: that is, hee is preſent with every creature. Therefore it is no difficulty to beleeve, that hee guides the ſmalleſt thing. If an

an enemy hurt vs, wee are to thinke, that he is but as a *staffe in Gods hand*, as it is said of *Nebuchadnezzar*. Every accident is but as a *cup*, as *Christ* saith of the *cup* that was brought to him, *Shall not I drinke of the cup, which my Father gives me?* So wee may say of every affliction. The tongues of men are but scourges in his hand; and though *Iames* sayes, *none can tame and rule the tongue of man*, yet hee can rule them as he pleaseth: and so wee should thinke of every action. And indeed the more we thinke of his particular providence, the more wee conceive of his *infiniteneſſe*. For why doe wee thinke men to bee present, but becauſe they ſee and heare? Becauſe they doe ſomething? If the body be there, and the ſoule gone, wee ſay that the man is abſent; it is the action that ſhewes them preſent. Therefore the Schoolemen ſay, that the Angells are ſaid to bee preſent here or there, becauſe they worke there. Therefore, I ſay, the more that wee can ſee *Gods* hand in every action, the more wee acknowledge his preſence. Therefore we ſhould labour to bee abundant in conſidering the *Omnipreſence of God* vpon all occaſions: as if a man bee out of the way, and one come and tells him that he is ſo, wee ſhould bee ready to ſay, that GOD ſent him. If we are in a ſtrait, and know not what to doe, and there come one, and helpe vs; wee ſhould ſay that it comes from GOD. So did *David* when *Abigail* came and met him; he ſaith that the *Lord ſent her*. 1 *Sam*: 25.32. And this would eaſily

How men are ſaid to be preſent.

1 Sam 25. 32.

eaſily bee beleived, if we would thinke that hee is preſent every where. There is no man that ſpeakes for vs or againſt vs, that doth vs either hurt or good, but GOD is preſent with him, and ſtirres him up to it, whatſoever it be.

1 Chro. 5.26. 1 *Chron.* 5. 26. *And the God of Iſrael ſtirred vp the ſpirit of Pul King of Aſſyria, &c.* that is, he himſelfe was preſent with his ſpirit, he *ſtirred* him vp: (for the thoughts of men have their riſing vp, from their ſpirit ſtirring them to good or evill.) So alſo for their ſpeeches: when *Shimei* curſed *Dauid*, *Dauid* ſaith, that it was *the Lord that bade him.* So the *Lord* is preſent with the creatures: it is hee that acts them, and ſets them on worke to doe us any good. And this is the the next vſe that wee are to make of it.

Vſe 4. It teacheth vs patience and meekneſſe, when iniuries are offered.

Phil. 4.5. Iam. 5.8. Fourthly, If GOD be preſent every where, it ſhould teach vs patience, and meekneſſe, and quietneſſe of mind in all injuries and hard meaſure which wee ſuffer from men. This vſe you ſhall ſee made of it. *Phil.* 4.5. *Let your moderation be knowne vnto all men, The Lord is at hand.* *Iam.* 5.8.9. *Be ye alſo patient, ſtabliſh your hearts, for the comming of the Lord draweth nigh, the judge ſtands at the doore.* Therefore when any injury is done you, when you are oppreſſed by men that haue power over you, yet be quiet: for *God* ſees it, and knowes it; and hee takes care for you. A man will be ready to ſay, ſhall I take this? ſhall I bee trampled vnder foot? as I ſhall bee, if I reſiſt them not: ſaith the Apoſtle, you needs not

to

to feare, for the *Lord* is present. We use to say if the Magistrate be not present, we may offend another, to defend our selues; but if the Magistrate be present, there is no excuse: so here the *Iudge stands at the doore.* Servans, if their Masters be absent, will defend themselves against their follow-servants; but if the Master bee there, and looke on, they will let them alone, because he hath power to punish, and knowes better how to revenge it: So is it in this case; when we consider that GOD is present, & that he sees what we suffer, we should be quiet, and patient, and not onely be patient within, but *let our patient mindes be knowne vnto all men*, that is, carry our selves so, that men may see it, and take notice of it. And if you say, that nothing is done, but hee abuseth mee more and more: I answer. Consider, it is not because the *Lord* is weake, & cannot helpe us; or because he his negligent, and will not doe it; no, he is present, and sees it all the while: but you must consider, that the due time is not come, therefore you must be quiet, and not tumultuous in your thoughts, and revengefull in your spirits, because the *Lord* looks on, and will avenge you in due time. Therefore this is the thing added in *Phil.* 4. *In nothing bee carefull:* Because when a man suffers any thing from another man, then he will be ready to be sollicitous, how to defend himselfe, and what he shall doe hereafter; saith the Apostle, *Be you in nothing carefull, &c. for the Lord is at hand*: that is, he doth not stand by as a bare spectator

Iames 5. 9.

Obiect.
Answ.
Why God doth not auenge his, presently.

Phil 4.

ctator, and looker on who, meanes to doe nothing on either ſide, but ſee the iniuries done & ſuffered, but he lookes on, as one that takes care for you. *Therefore be you in nothing carefull: but in every thing by prayer, and ſupplication, with thankeſgiving, let your requeſts be made knowne vnto*

GOD.

FINIS.

THE

THE SEVENTEENTH SERMON.

EXOD. 3. 13, 14.

And Moſes *ſaid vnto God, Behold when I come vnto the children of Iſrael, and ſhall ſay vnto them, the God of your fathers hath ſent mee vnto you, and they ſhall ſay vnto me, what is his name; what ſhall I ſay vnto them?*

And God ſaid vnto Moſes, *I AM, THAT I AM, &c.*

AGaine, If *God* be preſent with vs, this ſhould ſtirre vs up to walke with him, to be preſent with him. Shall hee be preſent with us, whereſoeuer wee are; when wee goe by the way, or lie in our beds, or ſit in our houſes? & ſhall not we take notice of his preſence, and direct our thoughts

Vſe 5. To walke with God.

thoughts to him, and apply our ſelves to him? It is an exceeding great diſhonour to him. You know, a great man, when he is with you, if you neglect him, and apply your ſelves to inferiour men, he will take it as a great wrong done unto him, to let him ſit alone, and not to regard him. And when the *Lord* is with us from day to day, will you not take notice of him? Let them conſider this, that ſuffer dayes to paſſe without any calling upon the *Lord*, that never thinke of him, nor conſider that he beholds all that they doe: You know, it was the onely commendation of *noch*, that *he walked with God.*

Obiect. But you will ſay, What is this to walke with the *Lord?*

Anſw. It is to ſee him preſent with us, and to make our ſelues preſent with him: and what that is, wee will eaſily finde out, when wee conſider what it is to be preſent with any one.

To walke with God what.

A mans preſence is ſeene in three things.

The preſence of any man is ſeene in three things.

1 First, A man that ſees and heares all things, that we doe, he is ſaid to be preſent.

2. Secondly, he that ſpeakes to us, he is preſent with us.

3 Thirdly, he that acts or doth ſomething about us or towards us, he is preſent. In this manner is GOD preſent with us: and ſo wee ſhould be with him.

And ſo is Gods with vs, and ours with him.

How we are preſent with God.

1. By ſeeing him. First, we muſt be preſent with him, that is, we muſt ſee him, as he ſees us. He that lookes upon the *Lord*, as beholding him, as knowing all

all that hee doth, hee that obserues all the passages of his prouidence toward him, and about him, hee makes himselfe present with the *Lord*.

Secondly, hee that speakes to the *Lord*, and maketh knowne his secrets to him, and opens to him all his desires, and all his griefes upon all occasions, hee makes himselfe present with him.

2 By speaking to him.

Thirdly, hee that pleaseth GOD in all his actions, and doth what is acceptable to him, that doth what hee hath commanded, and abstaines from what he hath forbidden, he which behaues himselfe after this manner, makes himselfe present with the *Lord*. For this last, you shall see, if you compare that in *Genesis*, of *Enochs* walking with GOD, with that in *Heb.* 11. 5. To make our actions agreeable to the rule of his will, this is to walke with the *Lord*: for *Enoch* is said to *walke with God*, in *Genesis*; and in the *Hebrewes* he is said to *please the Lord*.

3 By doing that that pleaseth him.

Heb. 11. 5.

And, as wee must be thus present with the *Lord*, So secondly, wee must make him present with us. As first, we must looke upon him, as one who obserueth all that we doe. When a man hath this full perswasion in his heart, not onely habitually, but actually, that the *Lord* lookes upon him in all that he speaks, and doth, hee makes the *Lord* present with him: So secondly, when a man shall obserue the *Lord* speaking to him, which a man doth in meditating in the word. But this is not inough: but you

2. Make God present with us.

1. By looking on him seeing all we doe.

2. Obserue him speaking to us.

must obſerve what the *Lord* ſaith to you upon every occaſion, and in every paſſage of his providence alſo. For although the *Lord* doth not ſpeake to us now as he did to the Prophets; yet he doth in a manner ſpeak to us. He ſpeakes to our conſciences: that is the immediate deputy by which he ſpeakes to every man. And alſo hee ſpeakes to us by the ſuggeſtions of the Spirit, and the good motions of it: he ſpeakes to us by the good counſell of our friends, and of the Miniſters, and others; he ſpeakes to us by the paſſages of his providence, (for a man may make knowne his will by his actions, as well as by his word.) I ſay, to obſerve what the *Lord* ſaith to us in all theſe this is a part of our walking with him.

How the Lord ſpeakes to us now.

3. To conſider what hee doth to us.

Laſtly, ſo conſider what hee doth, and what the mercies are, which hee ſhewes to thee: what corrections, what judgements, what turnings of his providence, what hee doth to thoſe that are neare thee; (for *God* would have us to take ſpeciall notice of it, as in *Dan.* 5. 22. So obſerve what is brought to your knowledge; for as the word of *God*, ſo alſo his workes ought to be ſought out by them that belong to him.

Dan. 5. 22.

After this manner we ſhould walke with the *Lord* from day to day. And it is one thing required, whereof you are put in mind, when you heare that he is every where preſent, you ſhould be preſent with him upon all occaſions, and obſerve his dealing towards you, and your carriage

carriage to him. Every man walkes with something continually: now looke what a mans mind is busied about most, that he walkes with. And indeed, to walke with any thing, is to give it the honour that is due onely to *God*. When a man is busie about what men thinke of him; about his riches and estate, how they ebbe and flow, about his credit with men; these are the things that a man walkes with. Beloved, you are not to goe a step with any thing, except hee send you on such an errand, as a Master doth his servant; but you are to walke with him from day to day. It is possible that a man may be in company, and his minde be in another place, and busied about other things: and where his minde is, there hee walkes. So a man may be in the world, and yet his minde and *conversation in heaven*; as *Enoch* did the things of this life, and yet hee is said to *walke with God*: if thou doest so, this is a signe that thou lovest *God*, and delightest in him; for to walke with a thing, it is the best argument that thou lovest it. Let a man professe never so much love to a friend, if hee will not walke with him, it is but in shew, and not in truth. If thou wouldest shew thy love to *God*, why doest thou not walke with him? If there be a friend that thou lovest, doest thou not desire to be with him? And when thou art in company with many others, to single out him, is it not a signe also of delight in him. As when many are together, all goe to

To walke with God a signe of love.

the chiefe man: ſo thou muſt walke with GOD. You know what GOD ſaith to *Abraham*, Gen. 17. 1. *I am God All-ſufficient: walke with me, and bee thou perfect.* Marke here the connection: as if he ſhould ſay, *Abraham*, when I deſire this, thou ſhouldeſt withdraw thy ſelfe from all other creatures, and things, to walke with me: know that there is great reaſon for it, for *I am All-ſufficient*, thou needeſt no other. If thou hadſt a friend *all-ſufficient*, haſt thou not reaſon to walke with him? But as we ſhewed you, *God* is in ſtead of ten thouſand friends. A man needs many friends, a friend at Court, a friend at home, a friend abroad, to be there where hee himſelfe cannot bee: but whereſoever thou goeſt, the *Lord* is with thee: if into baniſhment, baniſhment is nothing you will ſay, if I might have all my companions with mee; now remember, that GOD is with thee: if thou goeſt into impriſonment, hee is there. A man will ſay, that no friend in the world can doe ſo, but yet the *Lord* doth. When *Iacob* went to *Padan Aram*, GOD promiſed him, that he would goe with him, *Ioſeph*, when he went into priſon, GOD went with him: and with *Paul* when he was in bonds. And *Abraham* was baniſhed into a ſtrange Country, and the *Lord* tells him, that he would bee with him there: and that makes a mans home and country, and liberty to bee every where, hee is at home, when he is a broad; and at liberty, when he is in priſon. Now therefore let a man conſider this, that

Gen. 17. 1.

Gods preſence makes a man at home, and at liberty every where.

that whereſoever he is, yet GOD is with him; who is able to direct us in all our doubts, to defend us in all danger, and to provide for us in all our neceſſities. And then conſider alſo what benefit comes by this; thou ſhalt grow acquainted with him, and then thou canſt finde the way to him upon all occaſions whatſoever, when other men cannot. Another man would faine goe to GOD, but he knowes not the way. *Iob* 22. 21. *Acquaint now thy ſelfe with him, and be at peace, thereby good ſhall come unto thee:* that is, ſerve GOD, and thou ſhalt proſper. The meaning is this, one that is acquainted with GOD, when he hath any thing to doe, he may goe to GOD, and get helpe from him, and ſo bring his enterpriſes to paſſe: he knowes the way to put up a prayer to him, and hee ſhall finde a preſent helpe upon all occaſions. Iob 22.21.

So conſider in the time of death; if thou haſt accuſtomed thy ſelfe to walke with *God*, if in thy life time thou haſt beene acquainted with him, death will be no death to thee. Death indeede is bitter, becauſe it drawes a man from his home, from his friends and acquaintance, and into a ſtrange place: and therefore you uſe to ſay, wee know not what we ſhall have hereafter, we know what we have here, and therefore the ſoule trembles at it. Whence comes this, but becauſe we have not beene wonted to walke with the *Lord*? Is it a great thing for him to die, when hee hath the ſame company, Walking with God ſweetens death.

and the ſame friends with him ſtill? * It is *but changing the place, not his company:* for hee is preſent every where. Therefore our dutie thence is, to maintaine ſuch a conſtant commu. nion with him, that wee may be able to fetch helpe, and comfort, and direction from him, ſo that we neede not turne aſide to the creatures, and be dependent upon them. And indeed one that is acquainted with the *Lord*, and hath full communion with him, may be ſatiſfied with that alone: for what is it that makes a man to deſire company? It ariſeth from theſe two things.

* One of the ſpeeches repeated by the Authour at his death.

Why men deſire company.

1. To exerciſe his faculties.

2 To have direction and advice.

Firſt, partly becauſe one would have fit objects to exerciſe his faculties upon: which if hee had not, they would languiſh, and a weariſomneſſe would grow upon them.

Secondly, becauſe hee would have knowledge and direction, and helpe and advice, and comfort brought into his empty heart, by ſuch friends as are able to ſuggeſt theſe to him: and therefore they deſire company. Now ſhall they not finde this in the *Lord* more than in any creature? Is not he the worthieſt and the higheſt object, on whom they ſhould beſtow their thoughts?

Againe, cannot he fill thy heart with joy and comfort? is not he onely wiſe to give thee direction upon all occaſions? and is there any then that thou ſhouldeſt chooſe to walke with more than with him? Every man, the more faith

faith he hath, and the more wisedome he hath, the more able hee is to walke with GOD, and with himselfe: the more unbeleeving, and weake, and unconstant, the more unable hee is to be alone. And the ground of it is: *By faith a man walke with God, and by reflection hee walkes with himselfe.* There are two companions which a man needes never to be destitute of, GOD and himselfe.

Two companions.

First, a man walkes by faith, when hee sees GOD present, and speaking to him, and hee speakes againe to the *Lord:* and the stronger a mans faith is, the more he doth it.

1. *God.*

Againe, a man walkes with himselfe by reflection on his owne actions, and heart, and wayes; a beast cannot walke with it selfe, because it cannot recoyle and turne in upon it selfe; neither can children or fooles, or weake and unconstant men: therefore they cannot be without company, it is a hell to them to be alone; and the lesse a mans wisedome is, the more he complaines of want of company.

2 A mans selfe.

Seeing therefore *God* is every where present, labour to strengthen thy faith in that his presence, and so thou maist still be with him, and walke with him.

And then secondly, labour to speake to thy selfe, to reproove and admonish thy selfe, to consider thine owne wayes and actions, to cheare and comfort thy selfe, (for these are all the actions of one that makes himselfe his companion:) and hee that doth these things, shall

never complaine of want of company, and ſolitarineſſe.

Vſe 6. He obſerveth all the ſinnes thou committeſt, and all the good thou doeſt, for incouragement and reſtraint.

Sixthly, If GOD be every where preſent, then hee obſerveth all the ſinnes that thou committeſt, and obſerveth all the good that thou doeſt. Then make this uſe of it: that the preſence of the *Lord* ſhould be a reſtraint to keepe thee from ſinning on the one hand, and it ſhould incourage thee on the other hand to abound in every good worke. Therefore a man ſhould ſay thus with himſelfe: I dare not doe this, becauſe GOD is preſent, he ſtands by and lookes on. It was *Ioſephs* reaſon to his Miſtreſſe. Though we be alone, yet GOD is preſent, and beholds it: And *how can I doe this great wickednes, and ſinne againſt God.* As if he ſhould ſay, though we ſee him not, yet hee is preſent, and ſees it, and knowes it. And not onely ſay, I dare not do it, but thou ſhouldeſt ſay, I dare not ſo much as thinke it: for he beholdes the thoughts. You ſhall ſee an excellent place for this, if you compare *Iob* 31. verſe 1. and 4. together, it is one continued ſpeech: *I have made a covenant with mine eyes; why then ſhould I thinke upon a maid? Doth not hee ſee my wayes, and count all my ſteps?* As if hee ſhould ſay; I durſt not ſo much as give liberty to my thoughts, becauſe he beheld all my wayes. It is a queſtion which thoſe that feare *God*, are often wont to aske; How ſhall I doe to bee rid of ſuch and ſuch thoughts, that haunt mee continually? I would very faine be rid of them. This an excellent way:

Iob 31.1.4.

way: to consider that GOD himselfe stands by and knowes all thy thoughts, and takes notice of them. As put this case; Suppose a wise and godly man should stand by and take notice of all thy base thoughts, that passe through thy heart; wouldest thou not be ashamed of thy selfe? If thy body were made a glasse, and men should see all thy thoughts through it, wouldst thou not be ashamed of them, and carefull in them, as we are of our actions now before men? Now to consider that the wise and holy *God* beholdes them, to consider that hee sees every thought, (the least whereof is no light matter,) and shall not this be a meanes to restraine thee? Nay consider, that the *Lord* doth not onely behold them, but he ponders all thy actions, to give thee the fruit of them: so that *God* doth not stand by as a meere looker on, but he takes such notice of all thy thoughts, that passe through thy heart, and all thy vaine words, that he *weighes* them, as it were. And therefore hee is said in Scripture so often to *ponder our wayes*. He puts thy sins, and those lusts in one ballance, and his censure in the other; and gives thee accordingly; he puts weight for weight; he gives thee correction, if thou art his child, & judgment if thou be wicked. Therfore thou must consider who it is that knowes them; what a one he is: as it is in *Rev.* 2. when he tells his Churches that he knowes them all, then hee describes himselfe, what a one hee is: as his eyes to be of flaming fire, and his feete like brasse. This, if considered,

A good way to be rid of evill thoughts.

Simile.

Rev. 2.

red, would make a man to looke about him. If there was a company ſet together, and there was an informer ſtanding by, & did note downe in his table-book what they ſaid or did, and did declare it to their enemies, or to the King and Counſell, men would be exceeding wary, they would ponder every word before they ſpake: ſo when GOD is preſent, and beholdeth all that thou doeſt; haſt thou not reaſon much more to conſider thy wayes? Men ſay indeede, that the *Lord* is preſent every where, but our liues ſhew that wee *thinke* like the Atheiſts in *Iob*, that *God* is ſhut up in the thicke clouds, and cannot ſee through them. Yea there is noe man, but needs an increaſe of faith in this point. For if it were fully believed, it could not be, but that wee ſhould take more heed to our wayes and thoughts than wee doe. Therefore to convince you of and perſwade you to this, I will name two places. One you ſhall finde in *Ephe.* 4.6. *One God, one Lord, who is aboue you all, and in you, all and through all.* Firſt he is *above all.* As a man that ſtands *above* can ſee all that is done *below*: ſo the *Lord* lookes downe, and beholds all that is done on earth, as a man in an high place, ſees all that is done below.

Eph. 4. 6. opened.

But it may bee objected, though a man be aboue, yet there may be ſome corners, ſome rockes and dens, ſo that he may hide himſelfe from the eyes of him that is aboue him: therefore it is added, *who is in you all*; that is, he beholds every thought, every ſecret place, every corner

corner of our hearts: he is *in you all, and through all.* This you shall find find more at large in *Psa.* 139. 1. *O Lord thou hast searched me and knowne me, thou knowest my downe sitting and mine up rising, thou understandest my thoughts afarre off &c.* The meaning of it is this. *David* labours to perswade his owne heart, that GOD is present with him; and he doth it by this argument: If I goe forward the *Lord* is there, if on this side or that side, yet still he is present, he compasseth me round about, he is behind and before: therefore it must needs be, that there is not a word that I speake or a thought that I thinke, but he sees and heares all. Yea, *he knowes my thoughts afarre off*; that is, as a man that knowes what rootes he hath in his garden, though there be not a flower appeares, yet he can say, when the spring comes, this and this will come up, because he knowes the garden, and knowes what roots are there: So the *Lord* knowes a mans thoughts afarre off, because he knowes the principles that are within, and he knowes what they would doe, when occasion is offered; and therefore saith *David*, I have cause to feare exceedingly before him. Nay, he doth not onely *see* mens *thoughts afarre off*, but he wil judge you afarre off for them. We vse to destroy hemlocke even in the middest of winter, because we know what it will do, if it be suffered to grow: so the *Lord* doth cut off men long before, because, he knowes their natures that they will doe this and this. Such passages of his providence there may

Psal: 139 1. opened,

Simile.

Simile.

may be, as to cut off children and young men out of the foreſight of the evill, that they would doe to his Church, becauſe hee knowes their thoughts afarre off.

So hee knowes thy thoughts for good afarre off: therefore though a child of GOD may be cut off in ſome undiſcovered ſinne, when hee hath not actually repented, yet GOD forgives it him, becauſe he knowes what he would doe, if he had time to repent, and ſhould come to diſcover it: and therefore GOD judgeth him accordingly: and likewiſe if wee have begun any good worke, if wee be cut off before wee have finiſhed it, yet remember, that GOD knowes what wee would doe. And ſeeing hee doth this, wee ſhould learne, exceedingly to feare before him, to ponder our owne thoughts and ſpeeches, ſeeing GOD himſelfe takes notice of them.

So it ſhould be a continuall incouragement to conſider that GOD takes notice of all the good that we doe, as well as of the evill: *Rev.* 2. and 3. *I know thy workes, thy labour and thy patience, I know thy ſufferings*; that is, when a man is miſcalled, ſlandered, and evill ſpoken of, becauſe he ſerves & feares *God*, becauſe he is none of the worlds owne, and therefore it ſhewes forth its hatred in word, when it cannot in deed; (for malice muſt have ſome vent,) yet *I know thy ſufferings*, and let it be enough that *I know them*, and regiſter them: there is not the leaſt ſuffering but I take notice of it, and it ſhall bee rewarded.

Rev. 2, 3. opened.

rewarded. Againe, men take much paines, and no man regardes it; yet *God* takes notice of their *labour*, and their *paines*, and not of their workes onely, but their labour in doing them, and sees what ends they put upon all. Againe, men put up injuries, and suffer much wrong, yet saith the *Lord, I know thy patience &c.* What is said of this may be said of all other good actions. And it is a great honour to the *Lord*, that we are content with this, that he alone knowes it. And so we may be well inough; for his knowledge will bring in a sure fruit with it, as he saith to *Iacob*. *Gen.* 31. I know all the labour thou hast done unto me. And what followed that? Why, *God* taught *Iacob* how to inlarge his wages, and so translated *Labans* substance to him. So *Psa.* 1. last. The meaning is, the *Lord knowes the way of the righteous*, and therefore it doth *prosper*, and shall. And he *knowes the way of the wicked, and therefore they shall perish*, Therefore it is inough to us, that he is present, and sees it, and knowes it.

Gen. 31.

Psal. 1. 7.

Againe this should stire us up to good duties, seeing he is alwaies present; you know souldiers though they are somewhat cowardly otherwise, yet in the presence of the Generall, if hee looke on they will adventure much: so servants that are otherwise idle, yet they will doe eye-service, they will worke while the Master lookes on: so when we consider that the *Lord* stands by, and lookes on, and takes notice what paines we take, how we doe fight his battells,

Simile.

and

and what wee doe for him, it ſhould incourage us and make us *abundant in the worke of the Lord*, ſeeing wee *know, that our labour is not in vaine in the Lord*. Nay it is an incouragement againſt the diſcouragement of men; thou maiſt have diſcouragement from friends, from neighbours, in the place where thou liveſt: yet let this be thy comfort, the *Lord* is preſent; hee knowes thy dwelling, thy neighbours, who is for thee, and who againſt thee, hee knowes the difficulties thou meeteſt with in any performance, he knowes what hindrance thou haſt, as it is there in the verſe 13. *I know thy workes, and where thou dwelleſt, even where Satans ſeate is, and thou holdeſt faſt my name, and haſt not denied my faith, even in thoſe dayes wherein Antipas was my faithfull Martyr, who was ſlaine among you, where Satan dwelleth.*

Rev. 2.13.

Vſe 7. Terror to wicked men, who have ſuch an enemy from whom they cannot fly.

Seventhly, this ſhould bee an exceeding great terrour to all men that remaine in the ſtate of unregeneration. The *Lord* is their enemy, and they have ſuch an enemy from whom they cannot fly or eſcape, which is a miſerable thing. On earth if man have an enemy in one place, if he goe to another hee is free; if hee have an enemy in one land, yet he may fly to another, and there be free; and however, yet when hee dies, hee ſhall be *free from the voice of the oppreſſours, and the wearied ſhallbe at reſt*, as *Iob* ſaith; his enemy can follow him no further: But conſider what an enemy *God* is, who is every where preſent; fly whither thou canſt, he followes thee

thee, if thou goest into another Country, hee will be with thee there; or if thou diest and goe into another world, yet still he followes thee: I presse it the rather, because, when some great man makes request to a man, and GOD commands the contrary; when the commands of *God* and men differ, they will rather make God their enemy than a powerfull man. Thus men wrench their consciences, choosing rather GODS enmity than mens. Doe but consider what it is, to have the *Lord* your enemy, he will meet thee in every place: Though man be thy enemy, yet he meetes not with thee every where; if thou be in thy chamber, hee cannot come at thee, but God can meete with thee there. And how will he meet thee? Hee will meet thee as a *Lyon*, and as a *Beare* robbed of her whelpes. You shall see how the *Lord* expresseth it: *Amos* 9. 2. 3. 4. *Though they digge into Hell, thence shall my hand take them: though they climbe up to heaven, thence will I bring them downe, &c.* It is a common opinion, that if men have strong friends, strong Towers, and a strong Land, that is well beset with Sea, and clifts, or great estates that will defend them; that then they are safe: but if the *Lord* be thine enemy, none of these will doe thee any good, verse 2. 4. & yet if a man hath made peace with his enemies, he thinkes himselfe safe, as if there were no other enemy but mortall men. So the *Iewes* not being killed, but going into captivity onely, thought their lives safe, their peace made

What an enemy God is.

Amos 9. 2, 3, 4.

made: but, saith the *Lord*, *If you goe into captivity, yet there I will command the sword to slay you:* verse 4. The meaning is this: no condition that a man can be in, no greatnesse, though he be compassed about with friends and safety on every side, can availe, if *God* be his enemy; he *will pull thee from the midst of the sea:* verse 3. which yet is an hard thing, to finde a man in the midst of the sea: and all this is but to describe that no condition is safe, when *God* is a mans enemy.

And thus much for this Attribute.

THE EIGHTH ATTRIBVTE OF GOD;

His Omnipotence.

The eighth Attribute of God; His Omnipotence.

THE next Attribute is the *Omnipotence* of GOD: for wee tolde you, that this *Infiniteneſſe* of GOD consisted in foure things.

First, In the *Infiniteneſſe of his presence.*

Secondly, In the *Infiniteneſſe of his power.*

Thirdly, In the *Infiniteneſſe of his wisedome.*

Fourthly,

Fourthly, In the *Abſoluteneſſe of his will.*
The firſt of theſe we have ſpoken of his *Omnipreſence:* now we come to ſpeake of his *Omnipotence.*

I will not ſtand to prove it. It is obſerved by ſome Divines, *that God is almighty,* is expreſſed ſeventy times in the Scripture. *Mat.* 19.26. *Luke* 1.39. *To God nothing is impoſſible. He doth whatſoever he will:* and in *Geneſis,* it is ſaid, *The God almighty be with thee, &c. Geneſ.* 28.3.

That God is almighty 70 times repeated in Scripture. Mat 19.26. Luke 1.39. Gen.28.3.

In handling this Attribute, I will ſhew you what it is, and the reaſons of it, and the objections againſt it, as I have done in the reſt.

The *Omnipotence* of *God* lyes in this, that hee is able to doe whatſoever is abſolutely, ſimply, and generally poſſible to be done. Other things can doe what is poſſible to doe in their owne kinde; as fire can doe what belongs to fire to doe; and a Lion can doe what is poſſible for him to doe: ſo men, and Angels: but no creature can doe what is ſimply and abſolutely poſſible to be done. Now whatſoever can be done, when the nature of the thing is not repugnant to it, without any limitation, that the *Lord* is able to doe: and herein is his *Omnipotence* ſeene. And the ground of it is this.

Omnipotence of God wherein.

Becauſe all creatures are put into their ſeverall kindes; a man is one kinde of creature, he is not an Angel; Angels are another kinde, they are not men; and as they are put in ſeverall kindes, and hedged in, and limited with

bounds and definitions, ſo is their power limited; they can doe what is in their owne ſphære, and according to their eſſence and being, ſuch is their power: But the *Lord* is a being without all limits and reſtraint, an abſolute being, and an unlimited eſſence; and therefore he can be ſaid not onely to doe things within ſuch a compaſſe, within this or that kinde, but whatſoever is ſimply, and abſolutely poſſible to be done; even that his power reacheth unto, and this is properly his *Omnipotence*.

There is no Attribute of GOD, that doth need a greater degree of faith than this: therefore reaſons are not unneceſſary. The firſt reaſon therefore is this.

Reaſ. 1. From the Creation,

Firſt, conſider, that he that made theſe great things, he that made the higheſt heavens, and thoſe heavens that thou ſeeſt, he that made the earth, and the deepe ſea, he that made the wind, and the treaſures of ſnow, and haile, hee that made the Angels, hee that wrought ſo many miracles, thou muſt thinke that hee that doth theſe things can doe the like: as hee that hath made a faire picture or ſtatue, hee can make another; he that makes a faire houſe, you are ready to ſay, that he is able to build another. Looke then upon his great workes, and you will thinke that he is able to doe the like. This is an argument very frequent in Scripture, when there is any occaſion of expreſſing *Gods* great power to bring any thing to paſſe: as hee that made *heaven and earth, he that brought the children*

of

of Iſraell out of Egipt, he *that divided the red ſea*, he *that wrought the wonders in Egipt before Pharoh and all his hoſt*; and ſuch like.

Secondly, conſider the manner how the *Lord* did all theſe things. You know he did no more, but ſay, *Let there bee light, and there was light: Let the trees bring forth, let the fiſhes multiply, and the aire bee filled with fowle, and it was ſo.* Now to doe ſuch things with a word; with ſuch facility, is a ſigne of an *infinite* power: for when one can doe great things, with his breath, or little finger, we are apt to ſay, what could he doe if he put his whole ſtrength to it? So the manner of his working doth ſhew the *infiniteneſſe* of his power.

Reaſ. 2. From the manner of the Creation.

Thirdly, the further any thing is off from being, the more power it requires to bring it to Being. As take baſe materialls, and there is greater power required, to make a faire building of them; to make a goodly ſtatue of a crooked piece of wood, is harder, than that which comes neerer in propinquity to it. Now no being at all is in a thouſand times greater diſtance, than the baſeſt materialls are from ſuch or ſuch a being, and therefore the power muſt bee *infinitely* greater that brings it to being. Now the *Lord* hath done this, therefore his power muſt bee *infinite* great. To make this more plaine to you; Conſider what it is that reſtraines mans power, ſo that he can goe no further: it is becauſe the matter will not permit him. If you give him clay, and ſtraw, hee can

Reaſ. 3. That hee made of nothing.

Man cannot worke without materialls.

make bricke; but if you give him nothing, hee can doe nothing: so if you give him timber, he can make an house; but if you give him none of these, hee can doe nothing. But suppose now, there was such an architectour, such a builder, that if he did but imagine the modell or frame of an house in his minde, hee could set it up of nothing, or make materialls at his pleasure, hee could make it as bigge as he could conceive it, and also could make as many houses as hee could thinke of, and in as great and large a manner, as hee could conceive, if there were such a one, there would bee no restraint to him. Now the *Lord* is such a builder, whatsoever he conceives, he can make it without any thing, as he did the heavens and the earth: and therefore there is no restraint in his power, as there is in the creature.

Reas. 4. From the equality of his Attributes.

Fourthly, consider that the Attributes of *God* are equall, and needes must be so, because every Attribute is his essence, and wee doe but distinguish them in our understanding: his *omnipotencie* is but the *active power*, his will, the *commanding*; and his understanding, the *directing*: we distinguish them thus. But in him they are all one. Hence I reason thus: the wisedome of GOD, the largenesse and infiniteness of his understanding and knowledge, what is it not able to conceive? You know men are able to thinke much, and Angells more than men, but GOD is able to conceive infinitely beyond them: For *his thoughts are above ours, as the heavens*

vens are above the earth. Now whatsoever hee can conceive, his power is able to act it. In man it is not so; he imagines and wills many things, but his power falls short, because his faculties are not of equall largenesse: but *God* can imagine infinitely, and his power is as large and infinite as his wisedome: therefore he must be able to doe things that are infinite. So *Psa:* 135. *He doth whatsoever he will,* to shew that his power is as large as his will: which cannot bee said of any creature. Consider these things, for when you are in distresse, and put to it, you shall find need of them to perswade you that *God* is *Allmighty*.

Psal. 135. Gods power as large as his will.

Now I come to answer the objections which are made against this, which are these.

First, why doth GOD produce no infinite thing, no infinite effect? All his effects are finite: therefore we cannot see by any thing hee doth, that he is *omnipotent.*

Object. 1.

It is true in naturall causes, and such causes as produce things onely like to themselves, which are called *univocall* causes, (but I will not trouble you with that distinction) there the cause goes not beyond the effect: as fire begets fire, and it cannot but beget it, and it cannot goe beyond it, for it is a naturall cause, and produceth effects like to it selfe; So a Lion begets a Lion, because it is a naturall cause.

Answ. God a voluntary, not a naturall cause.

But there are causes wherein it is not so; wherein you must not say, that there is no such

effect, and therefore the cause doth not goe beyond it: that is, in voluntary causes, wherein the cause doth not worke necessarily, but by the liberty of his will, and he may be able to doe much more than he doth.

Object. 2. 2. There are some things which GOD cannot doe, as things that are past, and have beene, hee cannot cause them not to have beene, &c.

Answ. That God cannot doe some things, is not for want of power, but because they are not to be done. The reason why GOD cannot doe these things, is not because there is a restraint of his power, but because the things are not possible to be done; because hee cannot make truth to be falshood, or things that are, not to be; whatsoever implies a contradiction, he cannot doe: and the reason is, because the things are not to be done: But in things simply possible, therein consists his *omnipotence*: as when it is not contrary to the nature of the thing, as when the prædicate is not repugnant to the nature and essence of the subject; as a Lyon being a Lyon cannot be a man, this is a thing that cannot be done: therefore it is no impeachment to his *omnipotence* not to doe it.

Object. 3. 3. *God* cannot sinne, GOD *cannot deny himselfe, he cannot lye, &c.*

Answ. God is therefore omnipotent, because he cannot sin. We need not answer this: for even for this cause he is *omnipotent*, because hee cannot doe these things. As if I should say, the Sunne is full

full of light, it cannot be darke. Theſe are the expreſſions which the Scripture uſeth: as *Tit.* 1. 2. *God cannot lie:* and 2 *Tim.* 2. 13. *God cannot deny himſelfe.*

Tit. 1. 2. 2 Tim 2. 13.

FINIS.

THE EIGHTEENTH SERMON.

EXOD. 3. 13, 14.

And Moſes *ſaid unto God, Behold when I come unto the children of Iſrael, and ſhall ſay unto them, the God of your fathers hath ſent mee unto you, and they ſhall ſay unto me, what is his name; what ſhall I ſay unto them?*

And God ſaid unto Moſes, *I AM, THAT I AM, &c.*

IF GOD produceth no infinite effect, and yet is infinite in power, that power which being never brought into act is in vaine. *Object. 4.*

To this I anſwer, that it is true, when any power is appointed and deſtinated to any act, it is ſo farre *Anſw.* I

The end of Gods power.

farre in vaine, as it doth not attaine to that end and act: as bread is appointed to nouriſh; if it doth not, it is not fit for the end to which it is made, and ſo in vaine: I may ſay the ſame of every thing elſe. But that is not the end of *Gods* power, to bring forth any effect anſwerable to it ſelfe: for his power (to ſpeake properly) hath no end, but all things are made for it. In other things, the cauſe is appointed for the effect as its end: but he himſelfe is the cauſe of all other things; all that hee doth, is for himſelfe; and therefore though hee doth not produce any ſuch effect, yet his power is infinite.

2 A contradiction to make a creature infinite.

Secondly, when there is a repugnancy in the nature of the thing, it is no ſhortening or limitation of his power. Now a creature, if it be a creature, muſt be finite: And the *Lord* can doe what may be done: but to make a creature infinite, is a contradiction. And therefore if hee doe not doe it, it is not becauſe hee cannot, but becauſe the thing it ſelfe cannot be done.

Wee now come to the application of this point.

Vſe 1. Let all in Covenant with God rejoyce that they have an Almighty God for their God.

If GOD be *Almighty*, then let all thoſe that are in covenant with *God*, and that have intereſt in him, that can ſay, they are the *Lords*, and the *Lord* is theirs, let them exceedingly rejoyce in this, that they have an *Almighty God* for their *God*. To have a friend that is able to doe all things, (as wee tolde you before, hee is every where preſent,) it is a great benefit: to have a friend

friend in Court, in Country, a friend beyond the seas, if you shall have occasion to be banished thither: but if you adde this, hee is able to doe whatsoever he will, it will adde much to our comfort. A friend many times is willing, but he is not able; if able and willing, yet not present: but seeing he is every where, if thou hast any businesse to doe, thou needest not to send a letter, doe but put up a prayer to him, to be thy factour, to doe it for thee, to worke thy workes for thee, he is every where present, and hee is *Allmighty* also, able to doe it, therefore be content to have him alone for your portion. That is the cause, that mens wayes are so unlike one to another: because they would graspe *God* and the creature. And why doe they doe so? Because they will not be content to have *God* alone. And what is the ground of that? Because they doe not thinke him indeede *All-sufficient* and *Allmighty*: for if they did, they neede not to joyne any other with him.

Why men are not content with God alone,

But you will say, this is against sence: GOD is *All-sufficient*, it is true, it is good to have him: but, doe we not need many hundred things besides? Must wee not have friends, house, wife, &c? Can wee live without them? Can wee live without friends, estate convenient? What is your meaning then to have GOD alone for our portion?

Object.

GOD hath all these in him, that is, hee hath the comfort of them all: if hee be *Allmighty*

Answ.

The comfort of all things in God.

mighty and *All-ſufficient*, then looke about, and conſider the multitude of the things thou needeſt, and the variety of comforts thou deſireſt, and thou ſhalt finde all in him. That argument which you are not ſtrangers to. He hath made them all; and there is nothing in the effect, but what is in the cauſe, becauſe it gave it to the effect firſt, and it gives nothing, but what it ſelfe had before: if hee hath put in beames of comfort, and this beauty in the ſeverall creatures, muſt they not needs be in him?

Object. But you will ſay, that this is but a ſpeculation.

Anſw. But that it is more I will put you to one place, which I deſire you to conſider ſeriouſly: that is, *Mar.* 10. 28. 29. 30. *Then Peter began to ſay unto him, Loe wee have left all, and have followed thee. And Ieſus anſwered and ſaid; verily I ſay unto you, there is no man that hath left houſe, or Bretheren, or Siſters, or Father, or Mother, or Wife, or Children, or lands for my ſake* and the Goſpels; *but hee ſhall receive an hundredfold now in this time, Houſes, and Bretheren, and Siſters, and Mothers, and Children, and lands, with perſecutions, and in the world to come eternall life.* When it is ſaid here, hee ſhall receive the very ſame; why doth the Holy Ghoſt repeat them in particular; *Hee ſhall receive houſes and Bretheren &c. with perſecution?* that is, you ſhall bee ſtript of all theſe things by perſecution, yet at the ſame time, you ſhall have them all. At that time when he is in a cloſe priſon, & driven from all

Mar. 10. 28, 29 30.

all these, hee shall receive them for this present. The meaning is this: let a man have communion with GOD, let the *Lord* reveale himselfe to a man; if hee be once pleased to *come* to a man, *and sup with him*, if hee will but communicate to a mā the consolations of the spirit, and *fill him with joy and peace through beleiving*: I say, though hee be in a close prison, yet he shall have the comfort of *houses*, *Brethren*, *Sisters*, *Mothers &c.* That is, that comfort which they would yeeld him, he shall finde them altogether in GOD. So that if one should come and say to him, what if you should have *Father*, *Mother*, and *friends* restored to you, that you may injoy them; I say, a man that hath a neere communion with GOD, to whom GOD saies, that hee will *come and sup with him*, at such a time; hee will say, I doe not care one jot for them, for I have that which is better than them all. For example: you see this in the Apostles, that rejoyced in prison. What doe you thinke they would have said to men that offered them riches? Would they not have slighted them? They did slight imprisonment: and in that they did slight shame, and prison &c. they would have slighted the other by the rule of contraries. Therefore labour to be content with GOD alone.

To make this argument without doubt, consider what heaven is. Doe you thinke, that there you shall have a worse condition than here? Here you have need of many comforts and

If all comforts were not in God, the Saints should bee worse in heaven, than here.

and conveniences, it is a variegate appetite, that is, an appetite that is full of multiplicity: why, when you come to heaven, you doe nor lay aside your nature, but you desire still; and there you shall have none but GOD alone: so that there you shall bee in a worse estate then here, if all these things were not to bee found in the *Lord*: if there were not this variety in the *Lord*, it could not bee, that in heaven you should bee so happy. Here you need Sunne, and Moone, and Starres, and a thousand other things, but there you shall have none, but I, saith he, *will bee Sunne, and Moone*, and all to you: and therefore he saith, that hee will be *all in all*, which is the plurall number, and signifies, all things, I will be πάντα τὰ πάντων.

Now this *Almighty* GOD, that will bee *All-sufficient* in heaven, if hee will but communicate to a man, and draw him neare to his presence, shall not that be inough? Beloved, it is certaine, that hee will bee inough for your portion. As for instance; let a man be stript of all his friends, and brethren and sisters, and country, as *Abraham* was: hee was stript of all, and had GOD alone left for his portion, yet you see that hee was exceeding rich, and made a great Prince, and he had a great posterity. Therfore let us make this use of it: to care for none but the *Lord* alone, wee know not what shall become of us, wee may be led into banishment, as others now are, and have bin: now if you have the *Lord* with you, it is inough. So if any

any condition befall you, if you can bee content with GOD alone, you are well, what if your friends deceive you? What if you should bee shut up in a close prison? It is nothing, he is *All-sufficient* and *Allmighty*, and there is no estate or condition, but hee is with you in it, there is no streit, but he can helpe you out. Therefore study these things, and examine them, and labour to beate them upon your soules: never rest, till you have brought your hearts to such a condition: to say, I know that no man can separate betweene GOD and me, and I am content with GOD alone.

Vse 2. *Make use of his power in all wants, and in all straits, &c.*

Secondly, If this be so, then labour to make use of this power of his. Why is this Attribute revealed to you? is it not for this, that men might make use of this power of his? Then let every man consider with himselfe, what he hath neede of, what strait he is in, what businesse he would have done: remember that GOD is *Allmighty*, and is able to bring it to passe; be it poverty in your estates, or debts, which a man is not able to overwraſtle, if there be a blemish in your names, and you cannot tell how to have it healed, or any weakneſse in your body; and which is more than all this, if there be a lust that ye cannot overcome, a temptation which ye cannot be rid of, if there be a deadneſse of spirit in you, and indispoſedneſse to holy duties, and yee cannot tell how to get life and quickening; remember that there is an *Allmighty* power revealed for that end, and it is our

our parts to make use of it: though it be an hereditary disease in thee, (now you know an hereditary disease is that which we have from our parents,) though thou hast such a disease, such a strong lust, yet thinke with thy selfe, the *Lord* is able to heale this. *Iam.* 4. 6. A place named before, *But he giveth more grace, &c.* As if he should say: when hee had tolde them of the lusts that fight in their members, this objection comes in; Alas, wee are not able to master these lusts. It is true, saith the Apostle, the lusts that are in us, doe lust against the spirit, as naturally as the stone descends downeward: but how should wee heale them, say you? How? The Scripture giveth more grace, that is, there is an omnipotent power which can heale all this.

Iames 4, 6.

So *Matth.* 19. 26. With men this is impossible, *but with God all things are possible.* It is a place worthy consideration. Saith our Saviour, *It is impossible for a rich man to enter into the kingdome of heaven*: why, say the Disciples, *Who then can be saved?* Indeed, saith *Christ*, *it is impossible with men, but with God all things are possible.* The meaning is this; when a man hath riches, that is, when the object is present and before him, a man cannot of himselfe but set his heart upon them; and when a mans heart is set upon them, no man in the world can weane his heart from those riches: what shall we doe then? Why, saith hee, the LORD hath an *Allmighty* power, he is able to mortifie

Mat: 19. 26. opened.

fie theſe luſts. We can no more doe it, *than a cable rope can goe through the eye of a needle.* Now that which is ſaid of riches, may be ſaid of any luſt. Let an ambitious man have honour, or ſuch an obiect ſutable to a carnall minde, hee cannot chooſe but ſet his heart upon it: now when that luſt is ſet upon an obiect, *a Camell may as well goe through a needle,* as hee can looſe his heart from theſe luſts: but yet the *Lord* can doe it, *With him all things are poſſible.* And what the Apoſtle ſaith of the *Iewes*, *Rom.* 11.23. The *Lord* can ingraft them in againe, as bad as they be, though the wrath of GOD be gone over them to the utmoſt, yet GOD can doe it: ſo is it true of thy ſelfe, and any one elſe, the *Lord* can, if hee will; to him nothing is impoſſible. Thinke with your ſelves, that he that can draw ſuch beautifull flowers out of ſo dry an earth, as you looke upon in winter; though thou haſt an heart as farre from grace, as the flowers ſeeme to be from comming forth in the midſt of winter, yet he that can do ſo in nature, is able to doe the like in grace alſo, as he did to *Paul*, and *Mary Magdalen.* Now conſider what they would have beene without his power: and by his power we may be as excellent as they. To confirme this, conſider what a change grace hath wrought even among us: how many amongſt us, that of proud have become humble, of fierce and cruell have become gentle; of looſe, ſober; of weake, ſtrong, &c. Goe therefore to him, beleeve this, and apply it: and it is

Rom. 11.23.

By powerful Gods worke in the works of nature we ſhould ſtrengthen faith.

ſure it *ſhall be according to thy faith.* If a man would goe to the *Lord*, and ſay to him, *Lord*, I have ſuch a luſt, and cannot overcome it, and I want griefe and ſorrow for ſinne, thou that haſt an *allmighty* power, thou that didſt draw light out of darkneſſe, thou art able to make ſuch a change in my heart, thou haſt an *allmighty* power, and to thee nothing is impoſſible. I ſay, let a man doe ſo, and the *Lord* will put forth his power, to effect the thing that thou deſireſt. Surely hee which eſtabliſheth the earth upon nothing, and keepes the winde in his fiſts, and bounds the water as in a garment, can fixe the moſt unſetled minde, and the wildeſt diſpoſition, and ſet bounds to the moſt looſe and intemperate.

Vſe 3. To beleeve this great power of God.

If *God* be *allmighty*, you muſt beleeve this *allmightineſſe* of his: and whereas you ſay, wee doubt not of his power, but of his will; I will ſhew to you, that all our doubts, and diſcouragements and dejections doe ariſe from hence, not becauſe you thinke the LORD will not, but becauſe you thinke he cannot. Therefore you know not your owne hearts in this, in ſaying that you doubt not of the power of GOD. I will make this good to you by theſe arguments.

That men doubt as much of the power of God, as of his will, by 3 inſtances.

1 Becauſe wee are more incouraged by probabilities.

If we did not doubt of the power of GOD, what is the reaſon that when you ſee a great probability of a thing, you can goe and pray for it with great chearfulneſſe: but if there be no hope, how doe your hands grow faint, and your

your knees feeble in the duty? You pray because the duty must not bee omitted, but you doe not pray with a heart. And so for endeavours: are not your minds dejected, doe you not sit still as men discouraged, with your armes folded up, if you see every doore shut up, and there bee no probability of helpe from the creature? And all this is for want of this faith, would this bee, if you did beleive this *Allmighty* power of GOD? For cannot GOD doe it, when things are not probable, as well as when there are the faireſt blossomes of hope?

2 Because wee thinke our present condition cannot bee changed.

Besides, doe wee not heare this speech of man? when the times are bad, doe not men say, oh, wee shall never see better dayes? And when a man is in affliction, oh, he thinkes this will never bee altered: so if he be in prosperity, they thinke there will bee no change. Whence comes this, but because we forget the *Allmighty* power of GOD? If wee thought that hee could make such a change in a night, as he doth in the weather, as he did with *Iob*, wee should not bee so dejected in case of adversity, and so lift up in case of prosperity.

3 We limit the Lord as the Israelites.

Besides, men have not ordinarily more ability to believe, then the *Israelites* had which were GODS owne people: yet consider, that these very men, that had seen all those great plagues, that the *Lord* brought upon the *Egyptians*, I therein meane, all his *Allmighty* power; that saw his power in bringing them through the red sea, and giving them bread and water in the wil-

derneſſe; yet called his power into queſtion, and ſaid, that GOD could not bring them into the land of *Canaan*. Yee will finde they did ſo,

Pſal.78.41. *Pſa*: 78.41. *They turned backe, and limited the holy one of Iſrael.* And ſaid, hee cannot doe this and this: and why? becauſe they have *Cities walled up to heaven.* That is the thing laid to their charge, *They limited the holy one of Iſrael*: that is, they remembred not that hee had an unlimited power, but they thought, if the Cities had bin low, and the men had bin but ordinary men, hee could have done it: but becauſe they were ſo mighty men, and the Cities had ſuch high walls; therefore they could not beleive, that hee could bring them in. Now if they did ſo, doe you not thinke it is hard for you to doe otherwiſe? Yea take him, that thinkes he doth not doubt of the power of *God*, bring that man to a particular diſtreſſe, and yee ſhall ſee him faile: (for it is one thing to have a thing in the notion, as for a man to thinke what hee would doe, if hee were a Pilot, or a Captaine; and another thing to have it in the reall managing, as when hee is brought to fight:) ſo is it here. It is one thing to beleive GODS *Allmighty* power, and who doubts of it? But I ask you, if you have had a triall of your heart; if you have bin brought to an exigent. Doe you finde it ſo eaſie a thing, to believe in difficulties, as in facility?

Object. But you will ſay, the people of *Iſrael* were *a ſtubborne and ſtiffenecked rebellious people*: and I hope our faith is greater then theirs. I

I, but doe you thinke that your faith is greater than the faith of *Mary* or *Martha*. *Joh.* 11. 21. *Lord, if thou hadst bin here my Brother had not died.* So verse 32. If you observe their reasoning, you shall see, all this doubt was of his power. If thou hadst bin here, when hee was sicke, and when it was time, thou mightest have raised him: but now it is too late, hee hath bin dead foure dayes, and his body is putrified. Here is no doubt of his good will: but all the question was of his power. And so it is with us: doe not we doe the same, and say with our selves, if this had beene taken in time, it might have beene done, but now the case is desperate? Why? is not the *Lord* as well able to helpe in desperate cases, if he be *Allmighty*?

Answ. Iohn 11. 21, 32.

Yea, but these were but weake women, and we hope our faith may be stronger than theirs?

Object.

But is your faith stronger than that of *Moses*? *Numb.* 11. You shall see there that *Moses* did doubt of *Gods* power. When *God* had promised to send them flesh, and that not for a day or two, or five, or twenty, but for a moneth together, and for so many people: *Moses* saith, *Lord*, wilt thou send them flesh for a moneth together? There are sixe hundred thousand men of them, and it is in the wildernesse. As if he should say, if it had beene for a day or two, or in a plentifull Country, or for a few persons: but there are six hundred thousand, and it is in the wildernesse, and that for a moneth together. Here *Moses* was at a stand, and could not

Answ. Num. 11. Our faith not stronger than MOSES, yet he doubted of Gods power.

Num. 11.22.

beleeve it. The *Lord* answeres him; *Is the Lords hand shortened, that he cannot helpe?* thou shalt see, that I am able to doe it, *Numb.* 11.21. It is therefore not an easie thing to beleeve *Gods* power. Therefore set your selves with all your might, to beleeve this *Almighty* power, and know, that all your strength will be needfull for it. It is apt to man to measure things according to their owne models, as to thinke him to bee as powerfull, as mans understanding can reach, and mercifull, as farre as man can bee mercifull; but for a finite creature to believe the infinite attributes of *God*, hee is not able to doe it throughly without supernaturall grace. You cannot believe that hee forgives so much as hee doth, or that his power is so great, as his power is, but (though you observe it not) you doe frame models of him according to your selves, and you doe not thinke that *his thoughts are above yours, as the heavens are above the earth.* Therefore labour to get faith in his power. And will you have it to lie dead, when you have it? No. Therefore adde this for a fourth use.

Vse 4. Seeke and pray to him in all straits with confidence.

Whatsoever thy condition bee, whatsoever straits thou art in, be not discouraged, but seeke to him, that is the ground of your prayers. You know the LORDS prayer is concluded with this; *For thine is the kingdome, power and glory, for ever and ever.* As if that were the ground of all the petitions that were before. Soule the *Lord* hee *Almighty*, and hath an *Almighty*

mighty power, then in the most desperate case, when there is no hope or helpe in the creature, that you can discerne, yet then pray, and pray strongly and confidently as men full of hope, to obtaine what they desire.

And remember this for your comfort: At that time, when you are in affliction, and in so great a strait, that you are hedged about, and no hope, no possibility to evade, that is the time that the *Lord* will shew forth his power; for a man is never discouraged but in this case; I have seene it by many particular experiments: when the case hath beene desperate, when there hath beene no hope, yet when *God* hath beene sought to by fasting and prayer, there hath beene alteration above all thought, according to that expression used, *Ephes.* 3. 20. *Hee is able to doe exceeding abundantly above all that we aske or thinke, according to the power that worketh in us*. that is, when they could not enlarge their thoughts farre, nor were able to see there could be any way devised, yet enlarging their prayers, the LORD hath devised a way oftentimes; I will give you some instances that the Scripture gives in this case. When *Esau* came against *Iacob*, was hee not in a fearefull strait; there was no hope, and no possibility, *Esau* was too strong for him; what should he doe now? he exposeth himselfe to the enemy, there was no other remedy; and it was an enmity of twenty yeares continuance, and the Text saith, *that Iacob feared*, and yet the LORD delivered him,

Eph 3.20.

Instances of Gods power in great straits.

when he had prayed to him. So when *Laban* came against him, GOD bid him that he should doe him no hurt. So *Daniel*, when he was cast into the Lions den, when all the Lions were present with their mouthes opened ready to devoure, yet the *Lord* stopped their mouthes, they could doe him no hurt. So is it in many cases amongst us; when our enemies are ready to devoure us, then GOD comes in in the nicke, betweene the cup, and the lip, and workes a way for our delivery. Therefore never be discouraged whatsoever thy case be: it is a very great matter to say, that the *Lord* can doe such a thing, though you thinke it but a small thing. As when the Leper could goe to *Christ*, and say, *Lord, thou canst make me cleane if thou wilt*, then the *Lord* did so. It was a great matter for those three children in *Dan.* 3. to be able to say, Dan. 3. when the fire was ready prepared, and the King was wroth, and there was no resistance, yet they said, *The Lord is able to save us out of thy hand O King!* The LORD did take this so well at their hands, that the LORD did helpe them, and save them. On the contrary side, when a man doth doubt of his power, you shall see how much moment it is of. As that Prince said to *Eliah*, *Though God should make windowes in heaven, yet there could not be such a plenty*, as hee spake of: now the LORD was so displeased with it, that he destroyed him for it. So the *Israelites* did not beleeve that the LORD could bring them into the land of *Canaan*, therefore the

the *Lords* anger was kindled againſt them for this: *Pſal.* 78.

Pſal. 78.

But to draw this uſe to a concluſion. Learne to bring your hearts to this, whatſoever your caſe is, ſtill to beleeve his power, and to be able to ſay ſtill, the *Lord* can doe it; and it is not a ſmall matter to be able to ſay ſo. When the Churches are very low, and there is no hope, and you ſee little helpe, a man ſhould goe and pray with ſuch chearfulneſſe and ſuch hope, and confidence, as if it was the eaſieſt thing in the world to helpe them; which you would doe, if you did beleeve that GOD is *Allmighty*. You know what the caſe of the Church was in *Ahaſuerus* time, yet faſting and praying made a great change on the ſuddaine. Nay when the Church is downe, yet pray with as great hope, as if it had the beſt props to holde it up, for the *Lord* is able to raiſe it up againe.

I will give you two inſtances, that you may conſider the *Lords* power on both ſides; his power to raiſe it up from a low condition; (as now, if you conſider the miſerable eſtate of the Church in Chriſtendome at this time:) as it appeares by the viſion of the dry bones in *Ezekiel*: the meaning whereof is, that when the people are as low as low may be, like dead men, buried men, men ſcattered to the foure windes, yet ſaith the *Lord*, I will put life into them; I will raiſe them and make them a great army, and I will put grace into them, and make them living men; that is, though the Church be

I. Gods power to raiſe from a low condition.

be never so low, yet the *Lord* can put life into it, and make a wonderfull change.

2 Gods power in bringing downe those that are secure.

Again, there is no Church so safe, (as we doe thinke our selves now, and as the *Palatinate* did thinke themselves) but that yet the *Lord* can make a sudden change, and bring them downe, as well as hee could raise these dry bones; and as he hath done to others already. This you shall see. *Lam.4.12. The Kings and all the inhabitants of the world, would not have beleived, that the adversary and the enemy could have entred into the gates of Ierusalem.* Ierusalem was so strong, there was such probability of safety, that no man would ever have beleived that the enemy and the adversary should ever have entred into the gates thereof. Yet the *Allmighty* power of GOD brought them downe on a suddaine, and laide them flat to the ground. Therefore let the case bee what it will bee, suppose a nation bee never so strong, yet GOD can bring them downe; and let it bee never so weake and low, yet the *Lord* is able to raise them up. And it is true of every particular thing also; then beleive this *Allmighty* power of GOD, and apply it, whatsoever thy case bee; consider that thou hast to doe with an *Allmighty God.*

Lam.4.12.

Object. But you will say, the case may bee such, as there is no helpe, the *Lord* hath declared his will by an event; and the case is such as never was helped, and will you have us to beleeve it now, because there is an *Allmighty* power?

Answ. You must learne to doe in this case, as *Christ* did:

did: *Lord if thou wilt, let this cuppe paſſe from me, yet not my will but thine be done.* Iuſt after this manner you ought to doe in every one of theſe caſes, where there is no hope: you muſt ſay thus, *Lord,* it is poſſible to thee to doe it, be the caſe as deſperate as it will be. As ſuppoſe a man hath a ſtone in the bladder, which we thinke an incurable diſeaſe, becauſe the ſtone is ſo hard, and cannot be ſoftened, yet it is poſſible to him; he can ſo lodge it, and bed it, that it ſhall doe you no hurt; and if he doe take away this life, yet he gives you a better; if it doe paine you here, yet he will give you joy and peace, which will farre exceed the induring a little pain in the fleſh. I ſay, you ought to doe as *Chriſt* did in this caſe; and remember this, that in ſuch a caſe, your buſineſſe is not with the power, but with the will of God: that is, you muſt ſay, *Lord* I know it is poſſible that this cup may paſſe, but *Lord,* here is all the matter; it is my deſire that it ſhould paſſe, and it may be it is thy will that it ſhall not, *Lord,* if this be the caſe, it is meet my will ſhould yeeld, and that thy will ſhould be done: As if Chriſt ſhould have ſaid, *Lord,* I will give thee this honour, that thou canſt remove this cup from mee, but if thou doeſt not, it is not thy will to doe ſo; and I am content. So doe thou give the *Lord* this glory of his power in every caſe, that hee can doe it, if it be his will.

No caſe ſo deperate but God can helpe.

Be it that thy deſire is to be delivered from ſuch or ſuch an affliction, conſider this: Is it meete

meete *Gods* will ſhould yeeld to thine, or thine to his? Then bring thy heart downe, and be content that it ſhould be ſo.

Object. But you will ſay; it is hard to doe this, to be willing to undergoe ſuch an affliction.

Anſw. Wee loſe not by yeelding to Gods will. Conſider it is *Gods* will; and therefore if it were not beſt for thee, yet thou ſhouldeſt honour him ſo farre, as to preferre his will before thine own: but it being his will, thou ſhalt be aſſured if thou art one that belongs to him, that it ſhall be beſt for thee. *Chriſt* was no loſer when he yeelded to his Fathers will, for *God heard him in what he prayed for:* as it is *Heb.* 5. though the *Lords* will paſſed on him, and he dranke of the cup. So thou muſt yeeld to his will whatſoever it is, be content with what is done, and beleeve that thou ſhalt be no loſer by it in the end, but thou ſhalt have what thou deſireſt, though not in that manner that thou wouldeſt have it to be done.

Heb. 5.

FINIS.

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